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# ANALYTICAL REVIEW,

For FEBRUARY, 1792.

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**ART. I.** *The History of Philosophy, from the earliest Times to the beginning of the present Century; drawn up from Brucker's Historia Critica Philosophiæ.* By William Enfield, LL. D. 2 Vols. 4to. 1158 pages, and a Biographical Chart. pr. 2l. 2s. in boards. Johnson, 1791.

A HISTORY of philosophy, if it in any measure correspond to its professions, must be allowed to be a work of the greatest importance; and the writer, who should execute it with patient industry, and strict impartiality, would hold a high place among the benefactors of mankind, and be entitled to their highest praise. Men of learning, it is to be lamented, have been too apt to pride themselves in their own discoveries, and to appropriate the term philosophy to their favourite studies. Hence frequently it happens, that pursuits, which do, in fact, require slender investigation, which are little concerned in the knowledge of men and manners, and which, in the issue, produce very inconsiderable benefits, yet, having been magnified by men of some character for learning, have met with undue applause. Philosophers, so called, have been wont to draw a kind of magic circle, out of which they have been unable to move themselves, and an entrance into which they have been unwilling to admit the bulk of mankind. Trifling merely for their own amusement, or assuming a solemnity, to procure the public admiration.

But the history of philosophy, properly so called, will be of a more generous and comprehensive nature. It will not confine its attention to any sect, however respectable, or to any science, however useful, or yet extend itself to science at large, and less still will it lose itself in intricate and idle subtleties, in which men of genius may show their parts, but increase neither public wisdom nor public happiness. It must have for its object the pursuit of truth, and present a kind of map of different regions and climates, describing their characters, and ascertaining their limits. The procedure of nature in her secret recesses and visible motions; metaphysical truth, which has been called natural theology; the foundation of mo-

rals; improvements in the system of education; the origin and maxims, the defects and excellencies of civil institutions; the advancement and the corruption of religion; in short, every thing that relates to the operations of nature, the enlargement of the human understanding, and the regulation of society, is the province of philosophy. The following appears to us a judicious view of its department, and we shall present the reader with it, as stated by the ingenious writer of the work before us.

P. viii. ' Experience is universally acknowledged to be the best preceptor. The history of philosophy is a register of experiments to ascertain the strength of the human understanding. As far as they have been successful, they at once serve to guide and to encourage our future researches. And even those which have been unsuccessful may perhaps prove of equal use in preventing the repetition of unprofitable labours. To infer from the diversity of opinions on metaphysical subjects, which, after ages of disputation, has subsisted, and still continues, among philosophers, that the whole field of metaphysics ought to be abandoned as barren ground, would be a rash and precipitate conclusion. But the dialectic combatants of the Grecian, Alexandrian, Arabian, and Christian schools, have lived to little purpose, if they have not convinced the world, that by far the greater part of their ingenuity and industry was employed, either upon *mere words*, or upon *nugæ difficiles*, which have never yielded, and are never likely to yield, any substantial benefit to mankind.

' With respect to those more important enquiries, which have been always interwoven with scholastic logomachies, such as concern, for example, the origin of things, the nature of the Supreme Being, the distinct existence and duration of the human soul, the foundation of morals, and other similar subjects, although the different systems, which are embraced with equal confidence by dogmatists of every sect, ought not to be pleaded as an argument for abandoning the search after truth, as altogether a hopeless pursuit, they ought, unquestionably, to teach every inquirer caution and diffidence, and every disputant candour and moderation. Perhaps, too, men's researches into these subjects, have now been carried to such extent, and every argument upon them has been so thoroughly discussed, that it may be possible to determine, with sufficient precision, *how far* it is possible for the human faculties to proceed in the investigation of truth, and *why* it can proceed no further. Possibly the time may not be far distant, when an end will be put to fruitless controversy, by distinctly ascertaining the limits of the human understanding. If this desirable point be ever attained, it is obvious that one of the means of accomplishing it must be, an accurate attention to the manner in which different sects in philosophy and religion have, from time to time, arisen, and to the various causes of diversity of opinion.

' But among the advantages which may be expected, from a comparison of the history of philosophy with the present state of opinions,



opinions, one of the principal is, that it will lead to the full discovery of the origin of many notions and practices, which have no other support than their antiquity, and consequently to much important reformation and improvement. The doctrines, the forms, and even the technical language of our public schools, may be easily traced back to the Scholastic age, and through this to the ancient Grecian sects, particularly to the Peripatetic school. It is impossible that the present state of knowledge should be fairly compared with ancient wisdom, without discovering the absolute necessity of enlarging the field of education beyond the utmost limits prescribed by our most enlightened ancestors. From the same comparison, similar effects may be confidently expected, with respect to religious tenets and institutions. When it is clearly understood (as from the present free discussion of these subjects it is likely soon to be) that many of the doctrines commonly received as of divine authority, originated in the Pagan schools, and were thence transplanted *at a very early period*, into the Christian church; more particularly, when it is generally known (and it is impossible it can be long concealed even from the lowest classes of the people) that the fundamental doctrine of the UNITY OF THE DIVINE NATURE has undergone corruptions, from which no established church in Christendom has ever yet been purged; it cannot fail to become an object of general attention, to produce such a reform in religion, as shall free its public institutions from the incumbrance of Scholastic subtleties, and to render religion itself more interesting and efficacious, by making its forms more simple and intelligible.

The partial information to be procured on a subject so comprehensive and so useful, has been the cause of frequent lamentation. For the history of philosophy relates to its infancy, which is commonly involved in obscurity, as well as to its maturer years, when it appears under a more conspicuous character. Yet even Greece, in which philosophy found at length a settled habitation, hath had her story but half told. She seems, indeed, to be incapable of giving accurate information on the earlier part of her own history; and the elucidation of her religion and rites, of her terms of science, and of the titles of her magistrates; of her plants and minerals, and sacred animals, are to be derived from a language different from her own. Even the civil history of that country, though told in a variety of methods, appears to us to have been, till lately, communicated to an English reader in an imperfect form. The history of Greece, hitherto in common use, being rather accommodated to the service of youths engaged in the study of the classics, than to the satisfaction of men in pursuit of science; a narration of fables, rather than an elucidation of facts.

Dr. E. thinks, 'that a British youth, who, in his search after truth, should be desirous of taking a general survey of the rise and progress of opinions on the more important subjects of speculation, and by a fair comparison of different systems,

to draw legitimate conclusions for himself, would seek in vain for necessary information in any English writer. This remark contains in it a great degree of truth, though we think it should be received with a degree of limitation. Mr. Baker's work, entitled 'Reflections on Learning,' is, indeed, but an epitome, and a very short one, of literature; and while its aim is to show the insufficiency of human learning, when compared with revelation, sufficient degrees of allowance are not thrown into the balance of comparison; and the worth and character of ancient philosophy and philosophers is frequently under-rated; yet, even as an epitome of human learning, his essays are full of historical information, and in reference to philosophy, possessed of considerable merit. The mythology of ancient Greece, an inquiry into which naturally falls to the province of the philosopher, has been examined with great ingenuity in a well-known work, entitled, 'the Analysis of Ancient Mythology,' a work, we doubt not, with which Dr. Enfield is well acquainted; Stanley's manner indeed is uncouth, and his history confined to the Grecian philosophers, but it necessarily takes in their opinions. Cudworth's Intellectual System hath one object in view, the confutation of atheism: and within certain limits, contains much information. However, strictly speaking, none of these is a History of Philosophy.

Brucker's History of Philosophy will, therefore, be allowed to answer the description beyond any work that we have; pursuing its researches among a greater variety of people, and to a greater extent of inquiry. It is written in Latin, in six closely printed quarto volumes, containing on an average, about a thousand pages each. The character of this laborious writer, is well known, and well established; and as a statement of facts, his history is allowed to possess faithfulness and accuracy. It should not be passed unnoticed, that it was the result of a course of investigation, in which the life of an industrious student was principally occupied for the long term of fifty years.

Dr. Enfield does not profess to offer the public 'an original work, but to give the substance' of Brucker's elaborate performance. It is not, however, to be considered 'as a mere translation of the original, but as giving a faithful representation of its general meaning and spirit.' Our opinion of Dr. Enfield's work, as a representation of Brucker, we reserve to a future opportunity, and shall proceed at present to give Dr. E.'s epitome of the present undertaking. At present, we shall only premise in general, that as we advance in the examination of it, the pleasure grows upon us; we see reason not only to approve, but to admire both the arrangement and the style; the former is methodical, scientific, and judicious; and the latter hath always freedom and ease, but more frequently elegance

gance and dignity. And the taste displayed throughout, is equal to the erudition.

The history is divided into three Periods. First period.

‘ From the earliest times to the decline of the Roman republic, which comprehends, 1. Barbaric philosophy, including that of all ancient nations, among whom the Greek language was not spoken. 1. Eastern nations, comprehending the Hebrews, Chaldeans, Persians, Indians, Arabians, and Phœnicians. 2. Southern nations, comprehending the Egyptians and Ethiopians. 3. Western nations, such as Celts, Etrurians, and Romans. 4. Northern Nations, including the Northern Scythians, Thracians, Getæ, &c.’

11. ‘ Grecian philosophy, which was first fabulous, secondly political, thirdly sectarian. The latter owing its birth to Thales and Pythagoras, and divided into two leading schools, the Ionic and Italic.’

‘ Of the Ionic school were, 1. The Ionic school proper. 2. The Socratic school. 3. The Cyrenaic school. 4. The Megaric or Eristic school. 5. The Eliac or Eretriac school. 6. The Academic school. At the death of Plato, this school divided itself into the old academy, the middle academy, and the new academy. 7. The Peripatetic sect. 8. The Cynic sect. 9. The Stoic sect.’

‘ Of the Italic sect were, 1. The Italic sect proper. 2. The Eleatic sect. 3. The Heraclitean sect. 4. The Epicurean sect. 5. The Pyrronic or Sceptic sect.’

‘ The Grecian philosophy at length passed from Greece and Italy, 1. Into Asia, 2. Into Egypt.’

‘ Period the second. From the decline of the Roman republic to the revival of letters, comprehending, first, The philosophy of the Romans; concerning which is to be considered its state. 1. Before the establishment of its monarchy; during which period the Grecian philosophy was received with great difficulty. But from the times of Lucullus and Sylla, every Grecian sect almost, found its patrons among the Romans. Thus they had among them, 1. The Pythagoric sect. 2. The Academic sect; old, middle, and new. 3. The Stoic sect. 4. The Peripatetic sect. 5. The Epicurean sect. 6. The Sceptic sect.’

‘ 11. From the time of the establishment of the Roman monarchy. For even at a time when the Roman liberty had expired, philosophy was by no means neglected. This period was not only adorned with many illustrious poets and historians, but with schools of eminent men, who either revived ancient doctrines, or improved on the dogmas of their masters. At this time arose that philosophic sect called the Eclectics, or later Platonists, who not only collected their opinions from ancient sects, but also from the Christians.’

‘ Secondly, the Oriental philosophy, which sprung up a little before the Christian æra, being the remains of the doctrines of Zoroaster, a philosophy which corrupted the schools of both Pagans, Jews, and Christians, giving birth to the Cabbalistic mysteries



mysteries among the Jews, and to the Gnostic heresies among the Christians.

‘ Thirdly, The Philosophy of the Jews after their return from the Babylonish captivity; comprehending, 1. the Jewish philosophy from the end of the captivity to the destruction of Jerusalem; under which head are considered, the mixed system of religion embraced by the Samaritans; the method of allegorizing, introduced by an Egyptian colony of Jews, formed out of Platonic and Oriental dogmas, and the mystical mode of interpreting the ancient law; and a view of the Jewish sects.

‘ II. The Jewish philosophy from the destruction of Jerusalem to modern times, containing a view of learned men, who escaped the general destruction; the progress of the traditionary Cabbalistic wisdom; and the revival of Talmudical, Cabbalistic, and Pagan learning among the Jews in Spain.

‘ III. The philosophy of the Saracens or Arabians, exhibiting the progress of science from the beginning of the Abbasidean dynasty, in the eighth century, not only in the countries of the East, but as it extended itself with the Saracenic empire to the Western world.’

‘ Fourthly, The philosophy of the Christians. 1. From the birth of Christ to the seventh century, exhibiting the most distinguished fathers of the Christian church, and the corruptions of Christianity through the doctrines of Plato, the Eclectic doctrine of Alexandria, and the doctrines of Aristotle.

‘ II. From the seventh century to the revival of letters, during which period come under consideration, 1. The philosophy of the Greek or Oriental Christians from the seventh century to the taking of Constantinople, during which period Alexandrian Platonism expires among the Pagans; and its remains only survive among the Christians, and chiefly among the monks. John of Damascus, the harbinger of the scholastic philosophy, calls philosophy to the aid of theology; and Aristotle begins to resume his seat in the monasteries.

‘ 2. The philosophy of the Western Christians from the seventh century to the twelfth; during which period, true philosophy is lost behind scholastic subtleties.

‘ 3. The scholastic philosophy, consisting of a confused mass of Arabian and Aristotelian philosophy, and Polemic philosophy.

‘ Period the third. From the revival of letters to the beginning of the present century, in which we find, 1. Attempts to restore and correct the Sectarian philosophy; for which we are indebted to the revival of literature, and particularly of the study of the Greek language.

‘ II. Attempts to introduce new methods of philosophizing, made by modern Sceptics, Scriptural philosophers, Theosophists, and professed enemies of philosophy.

‘ III. Attempts to improve philosophy in the true Eclectic method; which consisted in rejecting prejudices of every kind, and in subjecting the opinions of former philosophers to the strict scrutiny of reason. Here come under consideration, 1. Those who have endeavoured to improve philosophy in general; such

as Bruno, Cardan, Bacon, Campanella, Hobbes, Des Cartes, Leibnitz, Thomas, and Wolfe.

'2. Those who have endeavoured to improve particular branches of philosophy; such as Peter Ramus, Spinoza, Locke, &c. who improved logic; Montaigne, Charron, Machiavel, Grotius, who improved morals and jurisprudence; Copernicus, Tycho Brahe, Kepler, Galileo, Gilbert, Boyle, and Newton, who improved natural philosophy.'

From this short epitome may be gathered, the nature and extent of the present history; and if we be not misled by the pleasure which we have derived ourselves, our readers, we think, will be led to expect considerable entertainment and improvement from its perusal. Excellencies it certainly hath, as a work of taste, and as formed with a view to general utility. But there are three descriptions of readers to whom we recommend it, as likely to render them important service.

1. To young men engaged in classical and philosophical studies. We do not wish to conceal, that we think it a defect in modern education, that our youth are so long detained in our public schools, in forming an acquaintance with the fables of antiquity. The Greek and Roman classics are, indeed, strewed with so many beauties, that if one who has been somewhat engaged in the study of them, were disposed to apologize for fables of any description, it would certainly be for those of the Greeks and Romans. With them the present work is little concerned; it, however, is evidently formed on a basis of classical literature, and, in what we conceive the more interesting parts of it, (we mean not the origin of fables, but the progress of opinions) full of important instruction. We think it also a considerable addition to the work, that it will lead the young student to an acquaintance with Barbaric philosophy, overlooked in the systems of modern education, but which was the source whence the Greeks and Romans derived all their instructions.

The second class of readers, to whom we think the present history will be highly acceptable, are such who are desirous of inquiring into the origin of those corruptions, which have debased Christianity. For the reader will find in it, an extensive acquaintance with the first Christian writers, and the means by which the simplicity of divine revelation was perplexed with idle fables, and metaphysical quibbles. The present work, therefore, we think, will afford much satisfaction to theological students.

The last description of readers to whom we recommend the History of Philosophy, are men of real inquiry; who without prejudice to any favourite system, either in natural knowledge, religion, or politics, are in pursuit of real wisdom. It frequently happens, that persons of this description are not always the most favourably circumstanced in respect to means of information.

tion. To them, a directory or index, pointing them to the most valuable writers on subjects into which they wish to inquire, will be highly serviceable. For though some learned writers, which one might have expected to have met with in a history of this kind, are omitted, yet a sufficient number of established character will be found, to repay the researches of men of real inquiry.

This being a work of considerable extent and merit, we should neither do justice to the work itself, nor to our readers, if we did not give a more full account of it. We mean, therefore, in our next Review to give copious extracts from it, containing such parts as we think most interesting, and likely to enable the reader to form a just notion of it.

At present, we close our review by transcribing Dr. Enfield's account of the rules prescribed in the execution of this instructive undertaking and his account of the Barbaric philosophy.

After having defined philosophy to be the love of wisdom, and the end to be attained by it, the permanent enjoyment of real good, the doctor proceeds thus :

p. 4. 'From this explanation of the sense in which we understand the term philosophy, the reader will easily perceive, what is to be expected from the present undertaking. A history of philosophy, is a history of doctrines, and of men. As a history of doctrines, it lays open the origin of opinions, the changes which they have undergone, the distinct characters of different systems, and the leading points in which they agree or differ : it is therefore, in fact, a history of the human understanding. As a history of men, it relates the principal incidents in the lives of the more eminent philosophers ; remarks, particularly, those circumstances in their character or situation which may be supposed to have influenced their opinions ; takes notice of their followers and their opponents, and describes the origin, progress, and decline of their respective sects.

'In this manner we have undertaken to trace the history of philosophy, and philosophers, from the earliest records to the present time. The undertaking, we are sensible, is attended with many difficulties, and requires much industry and impartiality. That we might proceed, in the execution of so extensive and arduous a design, with some probability of success, we have found it necessary to prescribe to ourselves certain rules and cautions, which we have invariably endeavoured to follow.

'Wherever original authors were to be obtained, we have carefully examined them. In perusing these, we have considered, whether they deliver their own opinions, or merely relate the opinions of others ; attending all along to the general phraseology, and particularly to the technical terms, made use of by the sect which they founded, or to which they belonged. We have, in the first place, endeavoured to discover the general principles on which each system is built ; and then, to trace out the particular conclusions which have been deduced from these ; always  
prefer:



preferring that interpretation of any doubtful passage, which best agrees with the fundamental principles and the spirit of the system. We have carefully remarked those personal circumstances, respecting any philosopher, which might serve to throw light upon his opinions; such, for example, as his country, his family, his education, his natural temper, his habits of life, his patrons, friends, or enemies. In those cases, in which the founder of a sect has either left no writings behind him, or his works are lost, we have preferred the authority of his immediate followers, or of such as lived nearest his time, to the testimony of later writers. Well aware of the unpardonable liberties which have been taken, in imposing spurious books upon the world, under the sanction of the most venerable names of antiquity, we have been constantly upon our guard against this kind of deception, and have rejected without hesitation, such writings as bear evident the marks of impossibility. In comparing the proofs of questionable facts, we have endeavoured to weigh them fairly in the scale of probability; asserting or denying nothing with greater confidence than the nature of the evidence adduced will justify, and always suspending our judgment where we are uncertain, and, where means of information are wanting, confessing our ignorance. We have been particularly careful not to ascribe modern ideas and opinions to the ancients, nor to torture their expressions into a meaning which probably never entered into their thoughts, in order to accommodate them to a modern hypothesis or system. Where we have found any doctrine imperfectly explained, or have met with any philosopher, who appears to have been himself defective in perspicuity of conception, or who, by making use of vague and indeterminate language, leaves his reader in uncertainty; we have rather chosen to let the veil of obscurity remain upon his system, than to substitute our own ideas in the room of the writer's, from the hope of making that clear, which the author himself has left obscure. In fine, we have not neglected to make use of every collateral aid, which chronology, ecclesiastical history, or general literature could afford.

‘ By observing these rules and precautions, we trust we have been enabled, in some measure, to rise superior to the difficulties of our undertaking. After all, however, we cannot but exceedingly regret, that our sources of information are so defective, and the materials which they supply so imperfect. A circumstance which the reader will easily account for, when, besides the unavoidable injuries of time, he recollects, how many famous libraries of antient manuscripts have been destroyed by military plunder, or by the still more barbarous hand of religious bigotry. It is well known, that the celebrated collection which had been made by the Egyptian Ptolemies was consumed, through the ignorance and rashness of Julius Cæsar's soldiers; that the public library which had been formed at Rome, in the palace of the Cæsars, and was carefully preserved in a temple dedicated to Apollo, was destroyed by lightning; that pope Gregory issued a general order for burning all the Heathen writings which remained at Rome; that when Alexandria was taken by Omar, the Saracen Caliph, its immense library, which had been accumul-

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ing for several centuries, in a place distinguished for the study of philosophy, was consigned to the flames, and furnished fuel for heating the baths of the city for the space of six months; and that Al-Mamon, an Arabian, whose name is celebrated for the protection which he afforded to learning and learned men, in order to give greater value to the translations which were at that time made, under his patronage, from the Greek tongue, destroyed the original manuscripts as soon as the Arabic or Latin version was finished.'

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‘ ON BARBARIC PHILOSOPHY *in general.*

§. 15. ‘ The term Barbarian was applied by the Greeks, to all those nations who spoke a language different from their own. We shall adopt the obvious division which arises from this signification of the term; and, in treating of the First Period of the history of philosophy, *from the earliest records of the world to the beginning of the Roman empire*, we shall first inquire into the state of philosophy, during that period, among barbaric nations, and then trace its rise and progress in the states of Greece.

‘ It has long been a subject of dispute, whether philosophy first appeared among the Barbarians, or among the Greeks. The inhabitants of Greece, who were very early remarkable for literary and philosophical vanity, and soon learned to make use of an artificial method of philosophising, were unwilling to allow that philosophy had any existence in other countries, except where it had been borrowed from them. They could not persuade themselves, that the mere communication of precepts of wisdom in the simple form of tradition, and in languages harsh and dissonant compared with their own, could deserve to be called philosophising. On the other hand, the barbaric nations, in their turn, treated the Greeks as Barbarians, and looked upon them as children in philosophy. Plato, in his *Timæus*, introduces a Barbarian as instructing the wise Solon, and saying, “ You Greeks are always children; there is not an old man among you: you have no such thing as grey-headed wisdom.” They were the more confirmed in this persuasion, when they understood, that the most learned men, and the most ancient philosophers among the Greeks, had either been Barbarians by birth, or instructed by Barbarians; that Pythagoras, for example, was a Tuscan, Antisthenes a Phrygian, Orpheus a Thracian, Thales a Phœnician; and that Thales, Pythagoras, Plato, and others, had derived their knowledge from Chaldean and Egyptian priests.

‘ Many of the Christian fathers espoused, in this dispute, the cause of the Barbarians, and maintained, with great vehemence, and with all the learning they could command, that the Barbaric philosophy was the fountain of all the wisdom which had appeared among the Greeks, except so far as they had been indebted, in the way of tradition, to divine revelation.

‘ In this question, as it frequently happens in controversy, from a want of distinct ideas and an accurate use of terms, many things foreign to the argument were advanced. If the meaning of the term philosophy had been correctly settled; if the infant state of knowledge had been distinguished from its more advanced

age; and especially, if due attention had been paid to the essential difference between communicating doctrines by mere authority, and investigating the principles, relations, and causes of things by diligent study, the whole dispute would soon have been found to be nothing more than a logomachy.

For no one would assert, that the Barbaric nations were wholly inattentive to wisdom, or strangers to every kind of knowledge, human or divine. On the other side, it cannot be questioned, that they became possessed of knowledge rather by simple reflection than by scientific investigation, and that they transmitted it to posterity rather by tradition than by demonstration. Whereas the Greeks, as soon as they began to be civilized, discovered a general propensity to inquiry, and made use of scientific rules and methods of reasoning. Hence it is easy to perceive, that though the improvement of philosophy is to be ascribed to the Greeks, its origin is to be sought for among the Barbaric nations.'

This view of Barbaric philosophy is certainly just, though the Greeks, prejudiced in favour of their antiquity and original discoveries, were very unwilling to receive it. And yet their best writers (even Plato himself) though frequently misled by the *dulcis amor patriæ*, to make assertions contradicting it, are sometimes forced, in spite of national prepossessions, to make concessions which establish it. Etymology, the key to ancient truth, demonstrates what Grecian pride was ever unwilling to believe. Εἰ βαρβαρον το ονομα, ου χρη ζητειν ελληνικην εμολογαν αυτη.

(To be continued.)

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ART. II. *Philosophical Transactions of the Royal Society of London. Vol. LXXXI. Part 2, for the Year 1791.* 4to. 310 p. and 8 plates. pr. 8s. sewed. Elmsley, 1791.

AT present, we shall analyse only the mathematical papers contained in this volume, reserving the philosophical and other papers for another opportunity.

Art. 9. *Infinite Series.* By Edward Waring, M. D. F. R. S. Lucasian Professor of Mathematics in the University of Cambridge.—Sir Isaac Newton first extended the rule for raising a binomial to any fractional or negative powers, by applying the law of the series for affirmative powers to these, and continuing it, *ad infinitum*, Mr. Demoivre also extracted the root, &c. of a multinomial, by a series of a similar nature; but as these will not apply to irrational quantities, which involve the roots of other compound quantities, Dr. Waring has had recourse, for the solution of these cases, to the old methods of multiplication, division, and the extraction of roots. By these means, he has thrown several very complicated expressions into series, and applied the principles here laid down, to the solution of many algebraical, fluxional, incremental, and other equations; in all which, he has, as usual, shown himself a  
skilful



skillful analyst, and a deep mathematician; but as most of his investigations are of too complex and abstruse a nature to be easily explained or elucidated in common language, we must refer such of our readers as are fond of speculations of this kind, to the paper itself, which will afford them ample gratification.

*Art. 16. The Longitudes of Dunkirk and Paris from Greenwich, deduced from the triangular Measurement in 1787, 1788, supposing the Earth to be an Ellipsoid.* By Mr. Isaac Dalby.—The computations of the longitude, in this paper, are made on a supposition that the earth is an ellipsoid, in order to compare the conclusions which have been deduced from actual mensuration, with those which have been inferred from celestial observations. For this purpose, Mr. Dalby supposes that the measured arcs of the meridian, at the equator and polar circle, as determined by Messrs. Condamine, Maupertuis, &c. are each about 140 fathoms less than the truth, and that the measured arc of the meridian in the middle latitude between Greenwich and Paris is nearly accurate; whence, by taking an ellipsoid agreeing with these measures, he finds that the ratio of the earth's axis comes out very nearly the same as that assigned by Newton, viz. 229 to 230, and that the measured arcs of the meridian in middle latitudes, will very nearly correspond with the observed ones.

Mr. Dalby observes, 'that if it should be contended that the operations at the equator and polar circle, were as correct as those executed for the like purpose in middle latitudes; and that a kind of mean between the extreme results ought to be preferred, we shall still get an ellipsoid whose axes are nearly as 229 to 230, by taking the degrees at the equator and polar circle each 70 fathoms less, and that in latitude  $50^{\circ} 9' \frac{1}{2}$  (the middle latitude between Greenwich and Paris) as much greater than the measured ones.'

In either of these hypotheses, the longitude of Paris agrees with its longitude (9m. 20s.) as described by Dr. Maskelyne, from the different results found by astronomical observations, within less than half a second.

Mr. Dalby's investigation of this curious and useful problem, is equally ingenious and satisfactory; but an adequate idea of its merits can only be obtained from the paper itself, it being out of the province of a periodical work of this kind, to give a detail of computations which necessarily involve many principles and inquiries belonging to the higher branches of mathematics.

*Art. 17. On the Method of determining, from the real Probabilities of Life, the Values of contingent Reversions in which three Lives are involved in the Survivorship.* By Mr. William Morgan,

Morgan, F. R. S.—Mr. Morgan has here pursued the doctrine of survivorships, on which he had treated in two former papers, and has now, as he conceives, given general rules for determining the value of reversions depending upon three lives, in every case which will admit of an accurate solution. The remaining cases, which are nearly equal in number to those which he has investigated, involve a contingency for which he thinks it difficult to find such a general expression as shall not render the rules too complicate and laborious for general use. This contingency is that of one life's failing after another in any given time; in which case, the fractions expressing the probability are every year increasing, so that the value of the reversion must be represented by as many series as are equal to the difference between the age of one of the lives, and that of the oldest life in the table of observations. But here, he observes, he has so far succeeded in the method of approximation, as that the reversion may be generally ascertained to within about  $\frac{1}{36}$  part of its exact value; and from considering the principles upon which these investigations are founded, with some degree of attention, we have little doubt but a much greater degree of accuracy may be obtained, if not a general solution; though, as the latter is really a difficult business, and requires considerable application, it may be a premature expectation.

In the instances in which Mr. M. has compared the rules derived from the principles here laid down, with the approximations now in use, he observes that he has found the latter to be so erroneous, that in some cases the values were almost twice as great as they ought to have been; particularly when one of the lives was very young, and both, or either of the others very old, which is commonly the case in reversions of this kind. The hypothesis of the equal decrements of life, is, indeed, we are well persuaded, so inaccurate and ill-founded, that we could wish to see it altogether abolished; and as Mr. M. from his situation, and having applied himself particularly to this branch of science, must be well qualified to pursue it, we cannot but wish that he may succeed in obtaining the complete solutions of the remaining problems. As all his papers upon this subject are equally interesting, we should be glad to see them collected, and published in a volume by themselves.

*Art. 19. Description of a simple Micrometer for measuring small Angles with the Telescope.* By Mr. Tiberius Cavallo, F. R. S.—After enumerating the inconveniences and inaccuracies of most of the micrometers at present in use, Mr. Cavallo proceeds to inform us that he had long had in view the construction of a new one, which might be free from these objections; and that after many attempts, he has at length succeeded in devising a simple contrivance for this purpose, which he has found,  
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from repeated trials, to answer the end. This new micrometer consists of a thin and narrow slip of mother of pearl, finely divided, and situated in the focus of the eye-glass of a telescope, just where the image of the object is formed. It is equally adapted either to a reflector or refractor, provided the eye-glass be a convex lens, and not a concave one, as in the Galilean construction. The method of fixing it is to stick it upon the diaphragm, which generally stands within the tube, and in the focus of the eye-glass; and in case any person should not like to see the micrometer always in the field of the telescope, the micrometer scale instead of being fixed to the diaphragm, may be fitted to a circular perforated plate of brass, wood or paper, which may be occasionally placed there. Mr. C. prefers mother of pearl to most other substances which might be used for this purpose, it being a substance not so subject to bend, swell, or contract; the divisions upon it may also be marked very easily, and when it is made as thin as common writing-paper, it is found to have a very useful degree of transparency.

‘In looking through a telescope furnished with such a micrometer, the field of view appears to be divided by the micrometer scale, the breadth of which occupies about  $\frac{1}{4}$  part of the aperture; and as the scale is semi-transparent, that part of the object which happens to be behind it, may be discerned sufficiently well to ascertain the division, and even the quarter of a division, with which its borders coincide.’

At first view, Mr. C. observes, some persons might be apt to imagine, that it is not easy to count the divisions which cover or measure an object; but this, upon trial, he asserts may be readily performed, even by people who have never been used to observe with the telescope.

Having shown the method of constructing his micrometer, and adapting it to the telescope, Mr. C. next proceeds to explain the manner in which its divisions may be ascertained; and has afterwards added some practical rules to render his invention useful to persons unacquainted with mathematical calculations; but for these, and other particulars, we must refer our readers to the paper itself, which is well-deserving the attention of the practical astronomer, who has occasion to use instruments of this kind.

*Art. 20. A new Method of investigating the Sums of infinite Series.* By the Rev. Samuel Vince, A. M. F. R. S.—As the summation of infinite series is a subject not only of curious speculation, but of the greatest importance in various branches of mathematics and philosophy, any attempt to facilitate or extend the doctrine is deserving of commendation. It has employed the attention of many of the most celebrated mathematicians for near a century past, and several methods have been devised



devised by different authors, for summing series of particular forms ; but many things are still wanting to render the subject as complete as could be wished. The method here proposed by Mr. Vince is of a limited nature ; it depends upon the sums of the reciprocals of the powers of the natural numbers ; and though he has found the sums of several series which have not been treated on before, there are a great variety of others, to which his method would be found inapplicable. It is, however, a new mode of investigation, very ingeniously applied by the author, and will be found very useful in many cases, where other methods would prove more difficult or laborious. To facilitate the computations, Mr. V. has added tables of the sums of the reciprocals of the powers of the natural numbers, as far as the fortieth power, to twelve places of decimals.

(To be continued.)

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ART. III. *Observations and Remarks, made during a Voyage to the Islands of Teneriffe, Amsterdam, Maria's Islands near Van Diemen's Land ; Otabeite ; Sandwich Islands ; Owhyhee ; the Fox Islands, on the North-west Coast of America ; Tinian ; and from thence to Canton, in the Brig Mercury, commanded by John Henry Cox, Esq. Illustrated with a Sketch of the Island of Amsterdam ; a Plan of Oyster Harbour at the Maria Islands, with some Views of the Land ; a curious Medal ; and a Club, accurately engraved. By Lieutenant George Mortimer, of the Marines. 4to. 72 p. pr. 10. 6d. in boards. Cadell, 1791.*

MR. MORTIMER informs his readers, in an introduction, of several particulars ; he mentions the motives of Mr. Cox in performing his voyage, with which, however, he professes himself not to be 'altogether acquainted ;' expresses his gratitude to his subscribers ; and predicts the good that may possibly be derived from Mr. Cox's discoveries ; which do not appear to us to be either numerous or of any great consequence, either as objects of utility or curiosity. But we find, however, in reality, little more than gleanings of the same rich fields that have been cropped by other voyagers. However, even these gleanings are not wholly uninteresting or useless.

Having laid in a large stock of every necessary article for a long voyage, they sailed from Gravesend on the 26th February, 1789, and arrived at Teneriffe on the 1st of March. That island, with its inhabitants, is briefly described in an agreeable enough manner ; though we could have excused our author if he had not interrupted his narrative and description by so many ridiculous memorials of credulous superstition. Many travellers err in this respect. On the 25th, they sailed from Teneriffe ; and after a variety of common and trivial occurrences,

went

went on shore on the Island of Amsterdam, on the 30th of May. This island has already been described with sufficient accuracy by Mr. Dalrymple, in the explanations that accompany his plans of ports. Mr. Mortimer has given some new sketches of the profiles of the isle of Amsterdam, and remarks, that it abounds with seals and sea-lions. On the 3d of July, a party of the ship's crew went on shore on the coast of New Holland.

r. 15. 'Near to the beach, and close to the stream of water, [produced by the rain descending from the neighbouring hills] we found a small hut, or rather hovel, of a circular form, open at the top, and rudely constructed of branches of trees, and dried leaves, so as barely to afford a shelter from the inclemency of the weather. Around it were scattered a great quantity of pearl, escallop, oyster, and other shells, which had been lately roasted: these and several other appearances induced us to believe the natives had not long quitted this spot, and were at no great distance from us. While the people were employed in filling some small water-casks we had brought on shore, the Captain, myself, and our second and third mates went to take a view of the country. We made a circuit of about six miles, and found it agreeably interspersed with hills and vallies. Some of the hills were richly and luxuriantly clothed with trees to their very summits, though many of them were of a great height: there were besides a great number of different sorts of shrubs and plants, some of them, no doubt, of species hitherto unknown; but it is to be hoped they will not long remain so; and that now Government have established a settlement on this island, a person properly qualified for the undertaking may be instructed to examine them; which would not only afford a fund of amusement to the botanist, but most likely be productive of some valuable acquisitions to medicine and the art of dyeing.'

'In the course of our walk, we saw a considerable quantity of the dung of some large animal; and as it seemed quite fresh, and we met with it in every direction, we were in hopes of finding some of them, and searched amongst the underwood and other places where we thought it most likely they might conceal themselves; but to no purpose: we were equally unsuccessful in not meeting with any of the natives, though we saw traces of them in several places.'

In one of the Maria Islands, Mr. Mortimer met with a hut similar in point of form to that he had before seen on the main.

r. 18. 'They observed several of the natives about a fire, and walking among the trees, some of them carrying very long poles, and pieces of lighted wood in their hands. When they perceived we had landed, and were pretty near them, they began to chatter very loud and walk away; upon which we called to them, imitating their noise as well as we could, and had the satisfaction to see them stop at a little distance from us. Several of them having long poles or spears in their hands, we made signs to them to throw them aside, with which they immediately complied; and

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we in return put away our musquets. They now suffered us to come so near them as to take some biscuit, a penknife, and other trifles from us; but they took great care to avoid being touched. Some of them, indeed, would not accept of any thing unless it was thrown to them; and the whole party kept edging off by degrees. They seemed eager to procure every thing they saw; and had a great inclination for our hats. Mr. Cox gave one of them a silk handkerchief; and he threw him in return a fillet of skin that he wore tied round his head. The party which we saw consisted of about fourteen or fifteen men and women; but there were several more concealed among the trees: they were of a dull black, or dusky colour, with woolly heads. Most of them were of the middle size; and, though lean, were square and muscular. We observed several of them to be tatowed in a very curious manner, the skin being raised so as to form a kind of relief; besides which, their bodies appeared to be daubed with a kind of dirty red paint, or earth. They were entirely naked, except one man, who had a necklace of small shells, and some of the women who had a kind of cloak or bag thrown over their shoulders; in which, I suppose they carry their children, and what few moveables they possess. Upon the whole, they seemed to us to be a timorous, harmless race of people, and afford a fine picture of human nature in its most rude and uncultivated state. We spent some time in endeavouring to inspire these poor people with confidence; but though they appeared to be very merry, laughing and mimicking our actions, and frequently repeating the words, Warra, Warra, Wai, they kept retiring very fast; and as we imagined they beckoned us to follow them, we attempted it for a little while, but soon lost them among the trees.'

On the 13th of August, 1789, they came to anchor in Matavia Bay, in the island of Otaheite. P. 23.

'As the Island of Otaheite, (says our author) with most of the islands visited by us in the South Seas, have already been described in an ample and able manner by Captain Cook, and the gentlemen who accompanied him in his different expeditions, who were properly qualified, and purposely sent to observe the manners and customs of the inhabitants of these remote parts of the world, together with the produce, climate, &c. of the different places they touched at, any other account would be superfluous: I shall therefore content myself with relating the different occurrences that happened during our stay at such places; with any other matter that may appear new and interesting.'

In the night of the 27th of September, they passed the tropic of Cancer, in 204°. east longitude. And on the 27th of October, came to anchor in a cove in the easternmost bay of Oonalaska, one of the Fox Islands, on the north-west coast of America. At Oonalaska, they had several interviews with certain Russians, which nation appears to exercise a degree of power in the Fox Islands, and thus to extend by degrees their dominion in America, as well as in Asia and Europe. This is a curious and most important subject, and would have been well worthy of farther investigation.



p. 60. 'Towards noon, on the 29th of Oct. a party of Oonalaska women came along-side the ship; but the Russians, who were then with us, would not suffer them to come on board, and sent them on shore again. As several of us wished to have a nearer view of these ladies, we followed them in our boat, and found them sitting near the beach looking at the ship. The Russians no sooner saw us direct our course towards the women, than they rowed after us, and immediately upon their landing, drove them away, striking and treating them very roughly, at the same time pointing towards the hills, and signifying that they should go home: but they would not disperse entirely; and the Russians retiring soon after, several of them came off to the ship and stayed on board all night. The women were as fond of tobacco and snuff as the men, and were thankful for an old quid from the mouths of our seamen, which they would hand round and chew after each other with the greatest relish imaginable. They wear ornaments of bone and beads in their lips and the cartilage of the nose, which are perforated for the purpose; and in this and every other particular exactly resemble the prints of them in Captain Cook's last voyage, taken from the elegant drawings of Mr. Webber.'

On the 12th of December, they arrived at the Island of Tinian, the productions of which, which have been described often, are here again mentioned in a brief manner. On the 1st of January, 1790, they arrived at Canton, the final place of their destination. In a note, Mr. Mortimer asserts the superiority of the club which he brought from Otaheite, in point of massiness and fitness for hostility, to any of the clubs that have hitherto been brought into Britain from any island in the the South Seas.

B. B.

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ART. IV. *Asiatic Researches; or, Transactions of the Society instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia.* Vol. II. 4to. p. 502. eleven Plates, and several Tables, with Specimens of different Languages, &c. Calcutta printed, 1790. Sold in London by P. Elmsley. pr. 2l. 3s. in boards.

To this volume an advertisement is prefixed, inviting the learned societies established in Europe to transmit to the secretary of the society in Bengal, a collection of short and precise queries on every branch of Asiatic history, natural and civil; on the philosophy, mathematics, antiquities, and polite literature of Asia; and on eastern arts both liberal and mechanic; since it is hoped, that accurate answers may in due time be procured to any questions that can be proposed on those subjects.

For the principal part of this volume the public are indebted to the labours of the president, Sir William Jones, as it contains four anniversary discourses delivered by him, in February 1787, 1788, 1789 and 1790, on the Arabs, Tartars, Persians

fians and Chinese, besides papers on other subjects; of all which we shall give a succinct account.

• *Arabs.* By Arabia is meant that extensive peninsula, which the Red Sea divides from *Africa*, the great *Assyrian* river from *Iran*, and of which the Erythrean Sea washes the base; without excluding any part of its western side, which would be completely maritime, if no isthmus intervened between the Mediterranean and the sea of Kolzom: that country, in short, I call *Arabia*, in which the Arabic language and letters, or such as have a near affinity to them, have been immemorially current.

• Arabia, thus divided from India by a vast ocean, or at least by a broad bay, could hardly have been connected in any degree with this country, until navigation and commerce had been considerably improved; yet as the *Hindus* and the people of *Yemen* were both commercial nations in a very early age, they were probably the first instruments of conveying to the western world the gold, ivory, and perfumes of India, as well as the fragrant wood, called *allizawa* in Arabic, and *aguru* in Sanscrit, which grows in the greatest perfection in *Anam* or *Cochinchina*. It is possible too that a part of the Arabian idolatry might have been derived from the same source with that of the *Hindus*; but such an intercourse may be considered as partial and accidental only; nor am I more convinced than I was fifteen years ago, when I took the liberty to animadvert on a passage in the History of prince Kantemir, that the Turks have any just reason for holding the coast of Yemen to be a part of India, and calling its inhabitants *Yellow Indians*.

• The Arabs have never been entirely subdued; nor has any impression been made on them, except on their borders, where, indeed, the *Phenicians*, *Persians*, *Ethiopians*, *Egyptians*, and in modern times the *Othman Tartars*, have severally acquired settlements; but, with these exceptions, the natives of *Hejaz* and *Yemen* have preserved for ages the sole dominion of their deserts and pastures, their mountains and fertile vallies. Thus apart from the rest of mankind, this extraordinary people have retained their primitive manners and language, features and character, as long and as remarkably as the *Hindus* themselves.

From these observations, together with the striking contrast between the genuine Arab and the Hindu inhabitants of Bengal, the president asserts that they must have been for ages a distinct and separate race; and this he further supports, by comparing the Arabic and Sanscrit languages; in which, besides the genius of the one being totally different from the other, he does not recollect a single word in common between them, except *suruj*, the plural of *siraj*, meaning both a *lamp* and the *sun*, the Sanscrit name of which is, in Bengal, pronounced *surja*; and even this resemblance may be purely accidental. After bringing some other circumstances in aid of this opinion, the author proceeds to make some observations on the antiquity of the Arabians, but his materials appear to

have been deficient and unsatisfactory, and, like other researchers into remote antiquity, he is obliged to have recourse to conjecture.

*Tartars.* The author considers the *Tartars* as different in most respects from the *Hindus* and *Arabs*, as those two nations had been shewn, in the former discourse, to differ from each other. In describing Tartary, Sir W. J. 'conceives a line drawn from the mouth of the *Oby* to that of the *Dnieper*, and bringing it back eastward across the *Euxine*, so as to include the peninsula of *Krim*, extend it along the foot of *Caucasus*, by the rivers *Cur* and *Aras*, to the *Caspian Lake*, from the opposite shore of which follow the course of the *Jaibun*, and the chain of *Caucasian* hills as far as those of *Imaus*; whence continue the line beyond the *Chinese* wall to the White Mountain and the country of *Tetso*; skirting the borders of *Persia*, *India*, *China*, *Corea*, but including part of *Russia*, with all the districts which lie between the Glacial Sea and that of Japan. M. de Guignes, whose great work on the *Huns* abounds more in solid learning than in rhetorical ornaments, presents us, however, with a magnificent image of this wide region; describing it as a stupendous edifice, the beams and pillars of which are many ranges of lofty hills, and the dome one prodigious mountain, to which the *Chinese* give the epithet of *celestial*, with a considerable number of broad rivers flowing down its sides.'

The inhabitants of this country, so far as they were known to the ancient Europeans, were called Scythians; but neither Scythia nor Tartary are names by which this people have ever distinguished themselves, nor does it appear that the etymology of those terms has ever been ascertained. According to Pliny, this country contained *an innumerable number of nations*, by whom the rest of Asia and all Europe has, in different ages, been over-run; and it has been denominated, as various images have presented themselves to various fancies, the *great hive of the northern swarms*, the *nursery of irresistible legions*, and, by a stronger metaphor, *the foundery of the human race*.

Sir W. J.'s remarks on this people are, in this discourse, confined to the period preceding Chengiz Khan, whose empire included an area of eighty square degrees, throughout which, as the best authors inform us, he could find none of his own *Mongals* able to write his dispatches. And Taimur (commonly called Tamerlane) a savage of strong natural parts, and passionately fond of hearing histories read to him, could himself neither write nor read. It is true that a volume of institutes, said to have been written by this conqueror of the east, has been translated and published by Major Davy and Dr. White; but the president informs us, on the authority of the Nawab *Mozaffer Jung*, that Taimur's favourite, surnamed Hindu Shah, wrote that book and others, which he ascribed to his patron. Major Davy also acknowledged, before he left  
India,



India, that he was greatly perplexed about the authenticity of the work, because he found, in an old and accurate copy of it, *unquestionably* written by Taimur, a particular account of *his own death*. From a variety of particulars besides the above, Sir W. J. endeavours to prove that the Tartars were totally illiterate, until by conquering Persia, &c. they became polished and encouraged learning, as the Romans acquired literature by the conquest of Greece. The principal part of the old Tartarian language which now remains, is the Turkish of Constantinople; and if the ground-work of this, when separated from the Persian and Arabic with which it is embellished, be a branch of the lost *Oguzian* tongue, the president affirms that 'he can assert with confidence, that it has not the least resemblance either to *Arabic* or *Sanscrit*, and must have been invented by a race of men wholly distinct from the Arabs or Hindus.' As this oversets the system of M. Bailly, who considers the Sanscrit as *a fine monument of his primeval Scythians, the preceptors of mankind, and planters of a sublime philosophy even in India*; the author advances various particulars to establish his opinion; and concludes that he has proved, 'beyond controversy, that the far greater part of Asia has been peopled and immemorially possessed by three considerable nations, whom, for want of better names, we may call *Hindus*, *Arabs*, and *Tartars*; each of them divided and subdivided into an infinite number of branches, and all of them so different in form and features, language, manners and religion, that if they sprang originally from a common root, they must have been separated for ages.'

*Persia* — The correct name of this empire is *Iran*; but the Europeans improperly applying the name of a single province to the whole, call it Persia. The extent of this country is defined to be, from the source of the Euphrates 'to its mouth in the Green Sea, or Persian Gulph, including some considerable districts on both sides of the river; thence, coasting Persia, properly so called, and other Iranian provinces, we come to the delta of the *Sindhu*, or *Indus*, whence ascending to the mountains of Cashghar, we discover its fountains and those of the Jaihun, down which we are conducted to the Caspian, which formerly perhaps it entered, though it loses itself now in the sands and lakes of Khwarezm: we next are led from the sea of Khozar, by the banks of the Cur, or Cyrus, and along the Caucasian ridges to the shore of the Euxine, and thence by the several Grecian seas to the point whence we took our departure, at no considerable distance from the Mediterranean.'

The first Persian emperor, whose life and character the Grecian writers seem to have known with tolerable accuracy, Sir W. J. observes, was the great CYRUS, whom he calls, without fear of contradiction, *Caikhostrau*; for he has no more doubt

that the Khosrau of Firdausi \* was the Cyrus of the first Greek historian, and the hero of the oldest political and moral romance, than that Louis *quatorze* and Lewis *the fourteenth* were one and the same French king: which opinion is strengthened by similar incidents respecting the life of Cyrus related both in the Grecian historian and the Persian poet.

The chronology of this people having been treated of by various authors, we shall pass over Sir W. Jones's remarks and conjectures on that subject, as where no records exist reasoning must be doubtful. The *Pahlavi*, or old Persian language, he adduces particulars to prove, is a dialect of the Chaldaic, and the Zend a dialect of the Sanscrit, and from thence concludes that the oldest discoverable languages of Persia were Chaldaic and Sanscrit.

\* The primeval religion of Iran, if we rely on the authorities adduced by Mohfani Fani, was that which Newton calls the oldest (and it may justly be called the noblest) of all religions; "a firm belief that one supreme God made the world by his power, and continually governed it by his providence; a pious fear, love, and adoration of Him; a due reverence for parents and aged persons; a fraternal affection for the whole human species, and a compassionate tenderness even for the brute creation."

This system, however, does not appear to have been of long duration; and we learn from the *Dabistan* that the popular worship of the *Iranians* under Hufang was purely *Sabian*. The meaning of this word is derived from *Saba*, a host, and particularly the *host of heaven*, or the celestial bodies, in the adoration of which the Sabian ritual is believed to have consisted. *Cayumars*, who ascended the throne of Persia in the 8th or 9th century before Christ, is supposed to have made some reformation in their religion; but they still retained their veneration for the sun, the planets, and fire. Zeratust (Zoroaster) added *genii*, or angels presiding over months and days, and new ceremonies in the veneration shewn to fire: he gave a new work for their instruction, which he pretended to have received from heaven; and above all he established the actual adoration of one Supreme Being. He travelled into India to receive information from the Brahmans in theology and ethicks, and it is barely possible that Pythagoras might have known him in the capital or Irak. His religion continued to be observed till the country was subdued by the Muselmans. The learned Persians, however, disclaimed any adoration of the fire before which they prostrated themselves. "Think not," says Firdausi, (on the prostration of Cyrus and his paternal grandfather before the blazing altar) "that they were adorers of fire; for that element was only an exalted object, on the lustre of which they fixed their eyes; they humbled themselves a whole week before

\* This epic poem of Firdausi is described to be as "majestic and entire as the Iliad." See Rev. Vol. V. P. 206.

God; and if thy understanding be ever so little exerted, thou must acknowledge thy dependence on the being supremely pure."

—A numerous sect, both of Persians and Hindus, have immemorially professed a metaphysical theology, which was 'carried in part into Greece \*,' the fundamental tenets of which are,

'That nothing exists absolutely but God: that the human soul is an emanation from his essence, and, though divided for a time from its heavenly source, will be finally reunited with it; that the highest possible happiness will arise from its reunion, and that the chief good of mankind, in this transitory world, consists in as perfect an union with the Eternal Spirit as the incumbrances of a mortal frame will allow; that for this purpose they should break all connexion (or *taalluk*, as they call it) with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediment of clothes; that they should be straight and free as the cypress, whose fruit is hardly perceptible, and not sink under a load, like fruit-trees attached to a trellis; that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in extatic delight, &c.'

These and other tenets of the like nature form the enthusiastic religion of the modern Persian poets, and 'the system of the *Vedanti* philosophers and best lyric poets of India; and as it was a system of the highest antiquity in both nations, it may be added to the many other proofs of an immemorial affinity between them.'

From the different particulars respecting the language, customs, and manners of the ancient Persians brought forward in this discourse, the author concludes that,

'It has been proved by clear evidence and plain reasoning, that a powerful monarchy was established in Iran long before the Assyrian, or *Pishdadi*, government; that it was in truth a *Hindu* monarchy, though if any chuse to call it *Cusian*, *Casdean*, or *Scythian*, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been engrafted on that of the Hindus, who founded the monarchies of *Ayodhya* and *Indraprestha*; that the language of the first Persian empire was the mother of the *Sanscrit*, and consequently of the *Zend* and *Parfi*, as well as of *Greek*, *Latin*, and *Gothic*; that the language of the *Assyrians* was the parent of *Chaldaic* and *Pahlavi*, and the primary Tartarean language also had been current in the same empire; although, as the Tartars had no books, or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in Persia, at the earliest dawn of history, the three distinct races of men, whom we described on former occasions as possessors of *India*, *Arabia*, and *Tartary*.'

The remaining part of this discourse consists of an attempt to prove that the three distinct races of men, migrated originally from *Iran*, or *Persia*, in its largest sense, which was therefore 'the true centre of population, of knowledge, of languages,

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\* Perhaps the Grecians will say it was carried from Greece into Persia.



and of arts, which were expanded in all directions to all regions of the world.'

In a future number we shall give an account of the president's discourse respecting the Chinese, and of the various other papers in this collection, containing descriptions of particular places in India, of their antiquities, their astronomy, chronology, &c.

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ART. V. *The Works of John Whitehurst, F. R. S. with Memoirs of his Life and Writings, and his Head engraved by Hall.* 4to. 373 pages. Price 1l. 1s. in Boards. Bent. 1792.

THE respectable philosopher, whose works are contained in the volume before us, was born at Congleton, in Cheshire, April 10, 1713, and appears to have been bred up to his father's profession, that of a clock and watchmaker.

Very early in life his vicinity to the phenomena of Derbyshire excited him to enquire into their causes; and at the age of 21 his eagerness after new ideas carried him to Dublin, having heard of an ingenious piece of mechanism of the clock kind in that city. On his arrival he could however neither get a sight of the machine, nor any hint concerning it. In order to obtain his wishes he took up his residence in the house of the mechanic, paying liberally for his board; and, watching his opportunity, one day while the artist was called down stairs, slipped into the room where the piece was kept, inspected the machine, and escaped undiscovered. In about two or three years after this event he entered into business for himself at Derby, where he made the town clock, and the clock and chimes in the tower of All Saints church.

In 1745 he married Elizabeth, daughter of the Rev. Mr. Gutton, of Trusley. Her talents were so respectable that she was of considerable use in correcting our author's writings. When the act passed in 1775 for regulating the coin, he was, by the recommendation of the Duke of Newcastle, appointed stamper of the money weights, and removed to London. In 1778 he published his "Inquiry into the original state and formation of the Earth." It was the labour of many years. He was elected F. R. S. in May 1779, and published some papers in the Transactions.

In 1783 he made a second visit to Ireland, to inspect the Giant's causeway; and during this excursion erected a most curious engine at a bleaching ground at Tullidoi, in the county of Tyrone, for raising water to the summit of a hill. In 1787 he published his observations on weights and measures. P. 14.

' Though Mr. Whitehurst for several years felt himself gradually declining, yet his ever active mind remitted not of its accustomed

customed exertions. Even in his last illness, before being confined intirely to his chamber, he was proceeding at intervals to complete a Treatise on Chimnies, Ventilation, and the construction of Garden-stoves, announced to the public in 1782, and containing, 1. Some account of the properties of air, and the laws of fluids. 2. Their application and use in a variety of cases relative to the construction of chimnies, and the removal of such defects as occasion old chimnies to smoke. 3. Modes of ventilating elegant rooms, without any visible appearance or deformity; calculated for the preservation of pictures, prints, furniture, and fine ciellings, from the pernicious effects of stagnant air, the smoke of candles, &c. 4. Methods of ventilating counting-houses and work-shops, wherein many people, candles, or lamps, are employed: likewise hospitals, jails, stables, &c. 5. A philosophical inquiry into the construction of garden-stoves, employed in the culture of exotic plants. 6. A description of some other devices tending to promote the health and comfort of human life. The manuscripts and drawings, since his death, have been in the hands of several of his friends, but not one of the articles is found sufficiently perfect for publication; and it is supposed, that in burning several papers during his last illness, he inadvertently destroyed part of the fair transcripts instead of the rough copies.

He was occasionally subject to fits of the gout, and in November 1787, had a regular fit. On the 5th of December following, after incautiously exposing himself to cold, he had an attack of the same disorder, and a constipation in the bowels. About the middle of January he removed to Chelsea for the benefit of air, but after a week's stay was obliged to return to his house in Bolt-court, where he died February 18, 1788, aged 75. He was buried in St. Andrew's burying-ground, where Mrs. Whitehurst had been interred in 1784. p. 18.

As to his person, he was somewhat above the middle stature, rather thin than otherwise, and of a countenance expressive at once of penetration and mildness. His fine gray locks, unpolluted by art, gave a venerable air to his whole appearance. In dress he was plain, in diet temperate, in his general intercourse with mankind easy and obliging. In company he was cheerful or grave alike, according to the dictate of the occasion; with now and then a peculiar species of humour about him, delivered with such gravity of manner and utterance, that those who knew him but slightly were apt to understand him as serious, when he was merely playful. Where any desire of information on subjects in which he was conversant was expressed, he omitted no opportunity of imparting it. But he never affected, after the manner of some, to know what he did not know; nor, such was his modesty, made he any the least display of what he did know. Considering all useful learning to lie in a narrow compass, and having little relish for the ornamental, he was not greatly given to reading; but from his youth up he observed much, and reflected much; his apprehension was quick, and his judgment clear and discriminating. Unbiaised from education by any early adopted systems, he had immediate recourse to nature herself; he attentively

tively studied her, and, by a patience and assiduity indefatigable, attained to a consequence in science not rashly to be hoped for, without regular initiation, by minds of less native energy than his own. He had many friends, and from the great purity and simplicity of his manners, few or no enemies; unless it were allowable to call those enemies who, without detracting from his merit openly, might yet, from a jealousy of his superior knowledge, be disposed to lessen it in private.

\* In short, while the virtues of this excellent man are worthy of being held up as a pattern of imitation to mankind in general; those, in particular, who pride themselves in their learning and science, may see confirmed in him, what among other observations they may have overlooked in an old author, That lowly meekness, joined to great endowments, shall compass many fair respects, and, instead of aversion or scorn, be ever waited on with love and veneration.'

The present edition of Mr. Whitehurst's works is published under the inspection of Dr. Hutton, who has prefixed the memoirs of his life, whence we have drawn the preceding account. It contains :

An inquiry into the original state and formation of the earth.—An attempt toward obtaining invariable measures of length, capacity, and weight, from the mensuration of time, independent of the mechanical operations requisite to ascertain the center of oscillation, or the true length of pendulums.—An appendix to the attempt — Three papers from the philosophical transactions, viz.—I. Thermometrical observations at Derby.—II. An account of a machine for raising water, at Oulton, in Cheshire.—III. Experiments on ignited substances.'

Of these papers the merit is well known and established, and therefore any further account of them would be wholly unnecessary. We have always considered the "Inquiry into the original state and formation of the Earth," &c. as a most curious production, and by far the most philosophical attempt that has yet appeared towards ascertaining the true theory of the earth.

D.

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ART. VI. *Observations on the Propagation and Management of Oak Trees in general; but more immediately applying to his Majesty's New-Forest in Hampshire, with a View of making that extensive Tract of Land more productive of Timber for the Use of the Navy: in a Letter addressed to the Right Hon. John, Earl of Chatham, First Lord Commissioner of the Admiralty.* By T. Nichols, Purveyor of the Navy for Portsmouth Dock-yard. 8vo. 43 p. pr. 1s. 6d. Southampt. Baker. London, Robson. 1791.

In an age when the naval strength of any of the maritime nations of Europe has almost become another name for their power, it is not without extreme concern that we learn from respectable authority, that there has certainly been a great decrease of large timber in the kingdom within these few years,'  
and



and that no care has been taken to keep up such a succession, either on private estates or the king's forests, 'as the increased demand and magnitude of the object required.'

Mr. Nichols is extremely desirous that the First Lord of the Admiralty should turn his attention towards the present state of New-Forest in Hampshire, as it is not only known to produce trees of the best forms and sizes for ship building, and particularly the five 'knees,' which are so scarce and difficult to be obtained, but also on account of its proximity to the dock-yard at Portsmouth, 'the whole expence of land and water carriage (for the conveyance of the timber) being little more than 15s. per load.'

He observes, that thorns, bushes, and underwood of all kinds, assist wonderfully in the propagation and preservation of timber trees; he strongly recommends the removal of the deer from the New-forest, and censures the impolicy of permitting the fern to be cut, as it shades the roots and keeps them moist and cool.

This little pamphlet abounds with a variety of judicious remarks, and ought to be perused by every gentleman who is anxious either to improve old woods, or to bequeath new ones as a noble present to posterity. It is but justice also to add, that Mr. N. seems to write like a candid and judicious officer of the crown, and one who is influenced by the most sanguine and laudable attachments to the cultivation of forest trees, and the prosperity of the British navy.

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ART. VII. *The History of the Town of Taunton, in the County of Somerset. Embellished with Plates.* By Joshua Toulmin, M. A. 4to. 192 p. pr. 7s. 6d. in boards. Taunton, Norris. London, Johnson, 1791.

A TASTE for topography seems to have been widely diffused of late among the people of this country, and many ingenious men, within these few years, have favoured the public with local and provincial histories. Such pursuits tend, not only to the more general diffusion of the arts, manufactures, customs, and antiquities, of any particular city, town, or county, but in a particular manner excite the curiosity, and awaken the attention of youth, who being naturally desirous of becoming acquainted with every thing relative to the place of their nativity, prepare their minds, by such studies, for the contemplation of greater, and more important events. In our account of this article, we shall exactly follow the plan laid down by the author, and from time to time recur to his own words.

Chap. 1. *The ancient state of the town of Taunton, &c.*—Tantun, Tawnton, Thonton, or as it is usually spelled, Taunton, derives its name from the river Thone or Tone, which  
rising

rising at a place called Biverton Bottom, on Brinder's-hill, divides Chistaplè from Wiveliscombe, Milverton from Stawley, Stawley from Ashbrittle and Adcome, Kitsford from Langford, and Langford from Wellington; from whence it flows through Bradford and Bishop's Hull, to Taunton. Becoming navigable here, it unites itself with the Parret, near Burrow Bridge, joins the Brent at Burnham, and soon after empties itself into the Bristol Channel.

The town itself is situated on the great road leading from the Land's End in Cornwall to the north of England, and lies between Exeter and Bridgewater, being thirty-three miles north-east of the former, and eleven miles south of the latter. As it is the thoroughfare from Bristol and Bath to Exeter and Plymouth, it is enlivened by a continual procession of travellers, attracted either by the allurements of pleasure, or the pursuit of business.

We are given to understand, that its streets are spacious, and that as it covers a large extent of ground, the houses, even in the middle of it, are generally furnished with gardens, a circumstance which must tend greatly to the pleasure and the health of the inhabitants.

\* It stands, (says Mr. T.) in a fertile and extensive vale, and is called by Camden one of the *eyes* of the county. The country all around it is beautified with green meadows, abounds in delightful orchards and gardens, is enriched with wood, and peopled with numerous villagers, which exhibit to the eye of the spectator who approaches the town, a charming scene. The county itself, though in the winter moist and marshy, is supposed by some to derive its name from the summer-like temper of the air. On account of its fertility, the peasantry used to boast, that it was so fruitful with the *sun* and *soil* alone as to need no manuring. This country is called by the inhabitants, Taunton Dean, i. e. The Vale of Taunton, and from their high conceit of its pre-eminence above other countries, hath arisen a boastful proverb: "Where should I be born, but in Taunton Dean?" as if it were a disparagement to be born in any other place; and none in England, nay, in the whole world, were to be compared with it.

Some ingenious arguments have been adduced, to prove that Taunton was not unknown to the Romans; it appears, however, to have been a place of great note at an early period of our history, as Ina, one of the West-Saxon kings, built a castle for his residence here, about the year 700, and is also said to have held the first great council of his kingdom in this place.

The tenures of the manor of Taunton Dean, consist for the most part of customary and copyhold lands, and tenements of inheritance, which consist of bondlands and overlands. A court is, or ought to be held, at the Exchequer every Saturday, before the steward or his deputy, for adjusting disputes among  
the

the tenants, and for recovering small debts; but as the fee for a summons is only 1d. for an attachment 4d. for a declaration 6d. and so in proportion, it has of late years rather fallen into disuse. The mode of succession in this manor, is such as is sometimes productive of very serious evils, for an estate according to the custom, descends to the widow of a tenant, although, perhaps, the second or third wife, to the prejudice and exclusion of the children of a prior marriage, even although the lands had been inherited by the father. By another peculiarity, the younger son inherits before the elder, according to the ancient tenure of Borough-English.

The inconveniencies arising, however, from these singular customs, are in some degree counterbalanced by the mode of conveyance practised in this manor, which is by the surrender of the estate, upon every sale or mortgage, into the hands of the lord; this surrender being lodged in the Exchequer, or the room where all the titles of the manor are deposited, may be examined at any time. This makes it easy to prove the validity of a title, and is a security against all frauds in respect to mortgages.

Among the ancient religious foundations at Taunton, were the priory of Black Canons, built and endowed by William Giffard, bishop of Winchester, a few years before the reign of Stephen; the church of St. Mary Magdalen; a leper house; several chapels, chantries, &c.

Chap. II. *This treats of the principal public buildings*, among which are particularised the Church of St. Mary Magdalen, the castle, the market-house, &c.

Chap. III. *Its civil constitution*.—In regard to the police of the town, the officers of the bishop of Winchester, and three of the Corporation, appear to possess a concurrent jurisdiction. Taunton, although a very populous place, was not incorporated by a charter until 1627. This instance of royal favour does not seem, however, to have attached the inhabitants to the interests of the king during the civil wars, for a spirited stand was made by them against the unconstitutional measures of Charles I. and the cause of the Parliament here found many adherents, and a most important support.

This conduct awakened the jealousy, and excited the resentment of Charles II. who demolished the walls, and took away the charter by means of a *quo warranto*, one of those legal acts of despotism so frequently practised at that time. At the intercession of Dr. Peter Mew, bishop of Bath and Wells, a new charter was at length granted to Taunton by the same monarch, seventeen years subsequent to the period in which he had bereaved it of the former one.

After some account of the struggles among individuals for the representation of the borough, a description of the violence



lence of contending parties, and a melancholy picture of the idleness, debauchery, and general dissoluteness of manners which these have produced, the author makes the following observations. p. 92.

\* A review of contests productive of such immoralities and evils, may sometimes tempt a considerate person to wish that no town enjoyed the privilege of sending members to parliament. But it should be considered, that the privilege, though it be abused, is most important; that the existence of national freedom dependeth upon it; that great as are the evils which it often engendereth, they are local and temporary, much owing to the representation of the nation being so partial and unequal, to the long duration of Parliaments, and to the want of further regulations with respect to the expences and modes of election, and the period of canvassing. But did not the power of electing members of parliament exist, the evil would be national and permanent; perpetual despotism would be the consequence. I cannot conclude this chapter with a more pertinent and interesting lesson, than what is contained in the following striking passage from Mezeray, the great historian of France, and which being related as part of a conversation with the celebrated Hampden is doubly remarkable, from the contrast between the ancient and very recent state of that kingdom, and the fatality that attended the patriot to whom it is addressed: "We had once in France, said he, the same happiness, and the same privileges which you have; our laws were made by representatives of our own chusing; our money was not taken from us, but by our own consent; our kings like yours, were subject to law and reason. But now, alas, we are miserable, and all is lost. I think nothing, sir, too dear to maintain the precious advantages you have over us; and if there be occasion, venture your life, your estate, and all that you have, rather than submit to the miserable condition to which you see us reduced."

Chap. iv. *Of the trade, manufactures and navigation of Taunton.* We are sorry to learn from such good authority, that the trade of this place is greatly on the decline, and that the manufactures are falling into decay; the late improvements, however, in the navigation of the river Tone, the erection of many useful machines, and the residence of several families of small, but independent fortunes, are circumstances which will, no doubt, give fresh vigour to the industry of the inhabitants, and tend greatly to the encouragement of commerce and manufactures.

Chap. v. *The political transactions and revolutions, in which Taunton has been the scene of action.*—We find that this town, during the civil wars in the reign of Charles I. was considered as the key of the west of England, and in consequence, became the object of repeated struggles between the royal and parliamentary forces.

Like

Like many other places in the same county, it experienced the vengeance of the barbarous Jefferies after Monmouth's defeat. p. 162.

\* Beside the executions we have mentioned, with other scenes of oppression and cruelty, the maidens who carried the colours before the duke, though some of them were children of eight or ten years old, were not suffered to escape the rigour of the chief justice's inquisition. Miss Mary Blake, for making the colours presented to the Duke, was committed to Dorchester goal, where she died of the small-pox, which disease then prevailed in the prison. Another of these young ladies, surrendered herself in the court, begging mercy from the judge, who when she was produced before him, looked on her with a very fierce countenance, and raving, commanded the goaler to take her. This struck such terror into the poor girl, that pulling her hood over her face, she fell a weeping; and the goaler removing her immediately out of the court, she died, not many hours after, with fear.'

These young ladies were excepted out of the general pardon granted soon after: 'the view of the court, adds our author, was to raise sums of money for their ransom, from their parents, which were granted as a Christmas-box to the maids of honour!'

Chap. vi. *The present state of the town, the modern improvements and population.*—Several different causes have contributed to the improvement of Taunton; among these may be reckoned the efforts of the association, called the Market-house Society, who wishing to prevent the evils and debaucheries attendant upon a contested election, engaged such gentlemen as wished to represent the borough, 'to devote to this act of public and permanent utility, the sums that had generally been lavished in largesses and feasts to the voters of the time.' The exertions of Sir Benjamin Hammet, the operations of a late act of parliament, and a variety of other causes have also concurred in forwarding this laudable design; but nothing has so effectually contributed towards the advancement of this and other remote towns, as the late improvements in the turnpike roads.

Taunton was the first place in the west of England that applied to parliament for a turnpike act. On this occasion, Mr. Prowze, who supported the bill, put the house of commons into a roar of laughter, by undertaking to prove, 'that the roads were in so bad a state, that it would be no more expence to make them *navigable* than to make them fit for carriages.'

We have thus taken a brief survey of Mr. Toulmin's History of the Town of Taunton, which abounds with a variety of facts, at once entertaining and instructive, and we cannot but express our wishes, that he may be encouraged to complete his

his design, by giving the appendix which he alludes to in his address to the public; containing Biographical Memoirs, &c. which could not be comprised within the limits of this work.

The work is illustrated with a map of the country, seven miles round Taunton; a plan, elevation, and section of the general hospital; a view of the castle; and a view of the tower of St. Mary Magdalen's church.

ART. VIII. *Unparalleled Sufferings of John Coustos, who nine Times underwent the most cruel Tortures ever invented by Man, and was sentenced to the Galley for four Years, by Command of the Inquisitors at Lisbon, in order to extort from him the Secrets of Freemasonry; from whence he was released by the gracious Interposition of his late Majesty King George II. Enriched with Sculptures, representing Coustos's Sufferings, designed by Boitard, and other Prints by a capital Artist. To this Work is subjoined, many valuable Pieces on Masonry, and a complete List of regular Chapters. Small 8vo. 260 pages. Price 5s. Sketchley, Birmingham; London, Stalker. 1790.*

JOHN COUSTOS was born at Berne, in Switzerland; his father removed with his family to England in 1716, where he was naturalized. After living twenty-two years in the capital of Great Britain, young Coustos, who was bred to the business of a lapidary, went to Paris, in order to work in the galleries of the Louvre. Five years afterwards, he left that city, and repaired to Lisbon, in hopes of being permitted to visit Brasil, but failing in that scheme, he remained in the capital of Portugal, where he had a fair prospect of rendering himself soon independent.

Unfortunately, however, the members of the Inquisition, who in that country exercised their functions at that period with the utmost severity, having learned that he was not only a Freemason, but the master of a lodge, found means to seize upon his person, and immediately imprisoned him in one of their dungeons. The sole motive for this conduct, according to his account, seems to have been a desire to discover the mysteries of Freemasonry, and the tortures which he suffered on this occasion, almost exceed belief, for they appear to have been too great to be resisted by frail and feeble humanity.

He was at length liberated, after a long and a rigorous imprisonment, on purpose to assist at the *Auto da Fé*, and walk in procession with the other victims of the Inquisition. On their arrival at St. Dominic's church, his sentence was read to him, by the terms of which he was condemned to a prison called the Galley, for four years.

While still suffering in his body from the cruelties that had been inflicted upon him, and obliged to undergo the daily task of supplying the prisons of the city with water, he was



often visited by the Irish friars belonging to the convent of *Corpo Santa*, who offered to procure his release, provided he would suffer himself to be converted to the Catholic faith; but equally firm in his religion now, as before faithful to the society of which he was a member, he constantly resisted all their solicitations.

At length he found means to interest in his favour the earl of Harrington, who spoke to the duke of Newcastle, then one of the principal secretaries of state, in his behalf. In consequence of this application, Mr. Compton, at that time minister from the king of Great-Britain at the court of Portugal, demanded his liberty as an English subject, which was accordingly obtained, about the latter end of the month of October, 1744. Coustos procured a passage on board a Dutch man of war, called the *Damietta*, commanded by vice admiral Cornelius Screiver, and after a long and dangerous voyage, arrived at Portsmouth on the 15th of December in the same year.

The sufferings of this unfortunate Freemason, would no doubt interest every man possessed of common humanity, were they properly authenticated. The marks on the arms and legs shewn to Dr. Hoadley, and to Messrs Hawkins and Cary, are perhaps sufficient proofs of violence, but not of the violence of the inquisition. The records of the secretary of state's office here, the testimony of the merchants belonging to the English factory at Lisbon, and the recognition of the British minister at that time residing there, were collateral proofs which should have been adduced, before any degree of credit could be expected to such a story in an age like the present, when imposture has in some measure ceased to prey upon credulity.

This work also contains a treatise 'On the Origin of the Inquisition, and its Establishment in various Countries;' 'On the dawn of the Inquisition in France;' 'On the Inquisition of Rome;' 'On the Inquisition in Spain;' 'On the Inquisition established in Portugal;' 'On the Attempts to introduce the Inquisition into England;' 'A distinct Account of the Inquisition, and of the several things appertaining to it,' &c. &c. &c. s.

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ART. IX. *The Poems of the late Christopher Smart, M. A. Fellow of Pembroke College, Cambridge. Consisting of his Prize Poems, Odes, Sonnets, and Fables, Latin and English Translations, together with many original Compositions, not included in the Quarto Edition. To which is prefixed, an Account of his Life and Writings, never before published. In Two Vols. Crown 8vo. Price 6s. in boards. Reading, Smart and Co. London, Power. 1791.*

VOL. XII.

M

THIS

THIS edition of Mr. Smart's poems is introduced by a well-written sketch of the author's life. Mr. Christopher Smart was born at Shipbourne in Kent, the 11th of April, 1722. His father possessed about 3000*l.* per ann. in that county, and had a taste for literature. In the early part of his life, he was of a delicate constitution. He was educated at Maidstone till he was eleven years of age, when his father died, and he was then sent to Durham; here he was introduced to the family of Lord Barnard, and became acquainted with the Dutchess of Cleveland, who settled on him 40*l.* per ann. for life. Mr. Smart at seventeen was removed to Pembroke-Hall, Cambridge. Here his poetical talents attracted much notice, and he was soon involved in habits of expence which proved extremely injurious to him, as his father had died in embarrassed circumstances, and his mother had been obliged to sell the greater part of the estate. He was encouraged by his friends to offer as a candidate for one of the university scholarships. About this time, he engaged in translating several of Mr. Pope's poems into Latin verse, on which occasion he received considerable commendations from Mr. Pope himself.

He was admitted A. B. in 1743, and was elected fellow of Pembroke-hall, July 3, 1745. About this time he wrote a comedy, of which only a few fragments remain. He took the degree of A. M. in 1747, and for five years obtained Seaton's prize, four of which were in succession.

In 1753 he quitted college, and married Miss Anna Maria Carnan, the daughter-in-law of Mr. Newbery the bookseller.

The difficulties, however, which perplexed Mr. Smart at Cambridge, pursued him to London, and so improvident was he, that he has often invited company to dinner, when he could not provide a meal for himself. At this time he wrote for several periodical publications, and published a translation of Horace in prose. When in great distress, Mr. Garrick gave him a free benefit at Drury-lane, and for the first time introduced the farce of the Guardian on that night. The embarrassments of Mr. Smart, produced in time temporary alienations of mind, which at last rendered confinement necessary; but after an interval of two years, he appeared so well restored, that he was set at liberty, though his mind had received a shock which he never recovered. He was partly maintained by his literary exertions, and partly by benefactions, fifty pounds a year of which he received from the treasury. Of the state of his mind at this time, the following letter from Dr. Hawkesthorn to Mrs. Hunter, one of his sisters, will convey some idea. P. xxiii.

DEAR MADAM,

I am afraid that you have before now secretly accused me, and I confess that appearances are against me; I did not however delay to call upon Mr. Smart, but I was unfortunate  
 1  
 enough

enough twice to miss him. I was the third day of my being in town, seized with a fever that was then epidemic, from which I am but just recovered. I have, since my being in town this second time, called on my old friend, and seen him. He received me with an ardour of kindness natural to the sensibility of his temper, and we were soon seated together by his fire side: I perceived upon his table a quarto book, in which he had been writing, a prayer book, and a Horace: after the first compliments, I said I had been at Margate, had seen his mother and his sister, who expressed great kindness for him, and made me promise to come and see him; to this he made no reply; nor did he make any enquiry after those I mentioned; he did not even mention the place, nor ask me any questions about it, or what carried me thither. After some pause, and some indifferent chat, I returned to the subject, and said that Mr. Hunter and you would be very glad to see him in Kent: to this he replied very quick, 'I cannot afford to be idle:' I said he might employ his mind as well in the country as in town, at which he only shook his head; and I entirely changed the subject. Upon my asking him when we should see the Psalms, he said they were going to press immediately: as to his other undertakings, I found he had compleated a translation of Phædrus, in verse, for Doddsley, at a certain price, and that he is now busy in translating all Horace into verse, which he sometimes thinks of publishing on his own account, and sometimes of contracting for it with a bookseller; I advised him to the latter, and he then told me he was in treaty about it, and believed it would be a bargain: he told me his principal motive for translating Horace into verse, was to supersede the prose translation which he did for Newbery, which he said would hurt his memory. He intends, however, to review that translation, and print it at the foot of the page in his poetical version, which he proposes to print in quarto, with the Latin, both in verse and prose, on the opposite page; he told me he once had thoughts of printing it by subscription, but as he had troubled his friends already, he was unwilling to do it again, and had been persuaded to publish it in numbers, which, though I rather dissuaded him, seemed at last to be the prevailing bent of his mind: he read me some of it: it is very close, and his own poetical fire sparkles in it very frequently; yet, upon the whole, it will scarcely take place of Francis's, and therefore, if it is not adopted as a school-book, which perhaps may be the case, it will turn to little account. Upon mentioning his prose translation, I saw his countenance kindle, and snatching up the book, 'what, says he, do you think I had for this?' I said I could not tell; 'why, says he, with great indignation, thirteen pounds.' I expressed very great astonishment, which he seemed to think he should increase, by adding, 'but, Sir, I gave a receipt for a hundred;' my astonishment, however, was now over, and I found that he received only thirteen pounds because the rest had been advanced for his family; this was a tender point, and I found means immediately to divert him from it.

He is with very decent people, in a house most delightfully situated, with a terrace that overlooks St. James's park, and a



door into it. He was going to dine with an old friend of my own, Mr. Richard Dalton, who has an appointment in the king's library, and if I had not been particularly engaged, I would have dined with him. He had lately received a very genteel letter from Dr. Lowth, and is by no means considered in any light that makes his company as a gentleman; a scholar, and a genius, less desirable. I have been very particular, dear Madam, in relating all the particulars of this conference, that you may draw any inference, that I could draw from it, yourself, &c.

In a few years, Mr. S.'s oeconomy forsook him, and he was confined for debt in the King's Bench prison. He died in 1770, of a disorder in his liver, leaving behind him two daughters, who, with his widow, are settled at Reading, and by their prudent management of a business transferred to them by the late Mr. John Newbery, are in good circumstances. With respect to the character of Mr. S. p. xxviii.

'His piety,' says our author, 'was exemplary and fervent; it may not be uninteresting to the reader to be told, that Mr. Smart, in composing the religious poems, was frequently so impressed with the sentiment of devotion, as to write particular passages on his knees.'

'He was friendly, affectionate, and liberal, to excess; so as often to give that to others, of which he was in the utmost want himself; he was also particularly engaging in conversation, when his first shyness was worn away, which he had in common with literary men, but in a very remarkable degree. Having undertaken to introduce his wife to my Lord Darlington, with whom he was well acquainted; he had no sooner mentioned her name to his lordship, than he retreated suddenly, as if stricken with a panic, from the room, and from the house, leaving her to follow 'overwhelmed with confusion.'

'As an instance of the wit of his conversation, the following extemporary spondiac, descriptive of the three Bedels of the University, who were at that time all very fat men, is still remembered by his academical acquaintance.

*'Pinguia tergeminorum abdomina Bedellorum.'*

The poems contained in this collection, are, odes and miscellaneous verses, five prize poems, on the Divine Attributes, Latin translation of the Essay on Criticism, Ode to St. Cecilia, &c. and fables and other humorous pieces. Of these, we are informed by the editor, that the majority have been formerly before the public, but the fables and lighter pieces are most of them now printed for the first time.

The collection, we think on the whole, interesting and valuable, but the humorous pieces are by far the best. We shall present a few specimens, in order to enable our readers to form a fair judgment of our author's taste and abilities. Vol. I. Ode xi. p. 22.

' On taking a BACHELOR'S DEGREE. In allusion to Horace.  
Book iii. Ode 30. *Exegi monumentum ære, perennius, &c.*

' 'Tis done ;—I tow'r to that degree,  
And catch such heavenly fire,  
That Horace ne'er could rant like me,  
Nor is \* King's-chapel higher.  
My name in sure recording page  
† Shall time itself o'erpower,  
If no rude mice with envious rage  
The buttry books devour.  
A ‡ title too with added grace,  
My name shall now attend,  
§ Till to the church with silent pace  
A nymph and priest ascend.  
Ev'n in the schools I now rejoice,  
Where late I shook with fear,  
Nor heed || the Moderator's voice  
Loud thundering in my ear.  
Then with ¶ Æolian flute I blow  
A soft Italian lay,  
Or where \*\* Cam's scanty waters flow,  
Releas'd from lectures, stray.  
Meanwhile, friend †† Banks, my merits claim  
Their just reward from you,  
For Horace bids us ‡‡ challenge fame,  
When once that fame's our due ;  
Invest me with a graduate's gown,  
Midst shouts of all beholders,  
§§ My head with ample square-cap crown,  
And deck with hood my shoulders.'

CAMBRIDGE.

B. A.

The following are the opening lines of the poem on the  
Omniscience of the Supreme Being. P. 85.

' Arise, divine Urania, with new strains  
To hymn thy God, and thou, immortal fame,

\* ' Regali situ pyramidum altius.'—

† ' Quod non innumerabilis  
Annorum series, &c.'

‡ ' Bachelor.'

§ ' — Dum Capitolium  
Scandet cum tacitè virgine pontifex.'

|| ' — Quà violens  
Obstrepat Ausidus.'

¶ ' — Æolium carmen ad Italos  
Deduxisse modos.'

\*\* ' — Qua pauper aquæ Daunus, &c.'

†† ' A celebrated taylor.'

‡‡ ' — Sume superbiam  
Quæsitam meritis.'

§§ ' — Mihi Delphicâ  
Lauro cinge volens—comam.'

Arise, and blow thy everlasting trump.  
 All glory to the Omniscient, and praise,  
 And pow'r, and domination in the height!  
 And thou, cherubic Gratitude, whose voice  
 To pious ears sounds silverly so sweet,  
 Come with thy precious incense, bring thy gifts,  
 And with thy choicest stores the altar crown.  
 Thou too, my heart, whom he, and he alone,  
 Who all things knows, can know, with love replete,  
 Regenerate, and pure, pour all thyself  
 A living sacrifice before his throne:  
 And may th' eternal, high, mysterious tree,  
 That in the center of the arched Heav'ns  
 Bears the rich fruit of knowledge, with some branch  
 Stoop to my humble reach, and bless my toil!"

Vol. II. P. 72. EPISTLE TO MRS. TYLER.

'Tis ever was allow'd, dear Madam,  
 Ev'n from the days of father Adam,  
 Of all perfection flesh is heir to,  
 Fair patience is the gentlest virtue;  
 This is a truth our grandames teach,  
 Our poets sing, and parsons preach;  
 Yet after all, dear Moll, the fact is,  
 We seldom put it into practice;  
 I'll warrant (if one knew the truth)  
 You've call'd me many an idle youth,  
 And styl'd me rude ungrateful bear,  
 Enough to make a parson swear.  
 I shall not make a long oration  
 In order for my vindication,  
 For what the plague can I say more  
 Than lazy dogs have done before;  
 Such stuff is naught but mere tautology,  
 And so take that for my Apology.

First then for custards, my dear Mary,  
 The produce of your dainty dairy,  
 For stew'd, for bak'd, for boil'd, for roast,  
 And all the teas and all the toast;  
 With thankful tongue and bowing attitude,  
 I here present you with my gratitude;  
 Next for your apples, pears, and plumbs  
 Acknowledgment in order comes;  
 For wine, for ale, for fowl, for fish—for  
 Ev'n all one's appetite can wish for:  
 But O ye pens, and O ye pencils,  
 And all ye scribbling utensils,  
 Say in what words and in what metre,  
 Shall unteign'd admiration greet her,  
 For that rich banquet so refin'd  
 Her conversation gave the mind;  
 The solid meal of sense and worth,  
 Set off by the desert of mirth;



Wit's fruit and pleasure's genial bowl,  
And all the joyous flow of soul;  
For these, and every kind ingredient  
That form'd your love—your most obedient.'

P. 75. APOLLO and DAPHNE.

' When Phœbus was am'rous, and long'd to be rude,  
Miss Daphne cry'd pish! and ran swift to the wood,  
And rather than do such a naughty affair,  
She became a fine laurel to deck the god's hair.

' The nymph was be sure of a cold constitution,  
To be turn'd to a tree was a strange resolution;  
But in this she resembled a true modern spouse,  
For she fled from his arms to distinguish his brows.'

D.

ART. X. *A Commiserating Epistle to James Lowther, Earl of Lonsdale and Lowther, Lord Lieut. and Cust. Rot. of the Counties of Cumberland and Westmorland.* By Peter Pindar, Esq. 4to. 23 p. pr. 2s. Evans. 1791.

THE sportive muse of Peter, is on the sudden turned grave;  
and from a humorous lampooner, is at once become a stern censor:

*Virtutis veræ custos, rigidusque satelles.*

The subject of the poem we cannot better explain than by transcribing the author's argument.

' The noble earl, as naturally in pursuit of his coal as a sportsman of his hare or fox, happening in a coal-chase to undermine a parcel of houses belonging to the Lord-knows-who, of Whitehaven (no votes perhaps for a borough or a county,) but particularly of a Mr. Littledale—what does this insolent Littledale, but complain!—Nay, not contented with complaint, he insists upon it that his lordship has no right to pull down his house about his ears—nay, what is still worse, the fellow brings an action, absolutely brings an action against his lordship—nay, what is still more horrible, the knave gets a verdict in his favour; and what is more atrocious still, the villains of the town and neighbourhood illuminate their houses, as if for the birth-nights of our beloved king and queen, and exhibit equal symptoms of joy. Notwithstanding this saucy opposition to their Great Superior; notwithstanding the wicked action; notwithstanding the vile and unnatural verdict; notwithstanding the triumphant illumination and brazen-faced delight on the occasion; how sublimely his lordship behaves! Though he most spiritedly suspends his coal-works for a time, to shew the power of his vengeance; lo! he promiseth to open them again, on condition he has full liberty to undermine any houses that may impudently stand in the way of his coal for the future—What an act of humanity! partly for the benefit of himself, a poor individual; but principally for the advantage of the town and neighbourhood of Whitehaven! Who, besides his lordship, would have done this?

It is too humane—it is too great—for as it has been observed by some celebrated divines, that a man may be over-righteous, so verily may a great peer be over-forgiving. Such is the ground of my Epistle to Lord Lonsdale; and, for the advantage, as well as amusement of posterity, I have subjoined the letters that passed between some of the people of Whitehaven and his lordship: they are curiosities that ought to be preserved amidst the archives of submission, generosity, and literature.'

Though we must not presume to pronounce on the *moral justice* of the piece, we have no scruple in ascribing to it a considerable share of poetical merit. The following picture of the proud oak, with its humble attendant, is conceived in our poet's boldest manner. p. 3.

' See yon proud oak, whose dark'ning branches spread  
High o'er the rills that course the pebbled bed!  
With what humility those rills salute,  
And trembling wind around his rugged root;  
Like busy slaves, their little stock afford,  
And creeping, kissing, feed their frowning lord!  
Mark, too, around that oak's majestic pride,  
The pismires crawling up his channell'd side;  
And mark his shelt'ring limbs, support of fowl,  
The wren, the hawk, the cuckoo, and the owl.  
Say, Lonsdale, canst thou not resemblance see,  
Resemblance strong between that oak and thee?  
Why be a willow then, and meanly bend?  
Why bid the Lowther blood in Lonsdale end?'

We are pleased to remark, in the following lines, the *returning* spirit of freedom. p. 12.

' Yet, yet I see the feudal times return,  
When tyrants bid in chains the million mourn;  
When Slaves, to grandeur crouch amid the dust,  
And Havoc roams, to please the ruling lust;  
When Pride as calmly from the shoulder plucks  
The heads of Vassals, as the heads of Ducks.

' Curse on the liberty of modern days!  
Again let Pow'r her rod of iron raise.  
Hang the French Dogs, a mangy, mongrel fry,  
That, running riot, on their huntsman fly!  
How are the sacred robes of Greatness rent!  
Kings and nobility fall'n cent. per cent!

' Sure, Lonsdale! thou art not too weak to know  
From general riches what misfortunes flow.  
Wealth for delicious Slavery spoils a nation—  
Adieu at once to gods and adoration.

' Say, would you bid the under-world adore,  
Crouch, flatter, tremble?—Keep the rascals poor.  
Tyrannic, would you wish to cut and carve 'em?  
Their backs are at your service—only starve 'em.  
Give them but money, quick uprise the knaves,  
Forgetting in a moment they are slaves.

Lost to the meanness of their former station,  
 The scornful upstarts damn their occupation.  
 Lo, the proud blacksmith, late a slave to coal,  
 To honours turns his elevated soul!  
 The cross-legg'd taylor, lo, forgets his peers;  
 Kicks his old goose, the knave, and breaks his shears!  
 The slow-man scorns poor Punch, his late support,  
 And straw-stuff'd ladies of th' Arcadian court;  
 This quits his camel—that, his spelling hogs;  
 And kings no more can dance with dancing-dogs.  
 Grant wealth—no more the humble cobbler cowers;  
 But boldly deems his blood as rich as ours,  
 And blasphemously thinks th' Almighty's plan  
 Ordain'd no difference between man and man.  
 Such is the sad effect of wealth—rank pride—  
 Thus, mount a beggar, how the rogue will ride!

‘Parent of Insolence is wealth, I ween:  
 Then 'mid thy neighbours let her not be seen.  
 'Tis Poverty that forges curbs for men,  
 And tempts divine Oppression from her den.  
 What folly, then, to let thine host repose,  
 To suffer Cumberland to lift the nose!  
 Down with their hosts, and horsewhip them like dogs!  
 Styes be their beds, their food the food of hogs.  
 Keep famish'd, sons and daughters, fathers, mothers;  
 Nor let them beat in trade their grinning brothers;  
 Iberian monkeys, that, to bus'ness bred,  
 Well pleas'd, for *maravedes* hunt the head.'

The dreadful effects of eastern rapacity have seldom been represented in more lively colours, than in the following passage. p. 15.

‘To India's hist'ry turn thy happy eyes,  
 And bid a second scene of horrors rise.  
 By Britons led, did Famine's spectre train  
 Pour devastation on the fair domain.  
 What humbled victims sunk beneath the strife!  
 What thousands, tott'ring, snatch'd at parting life!  
 Nought could, alas! their suppliant hands avail:  
 In vain each feature told a starving tale;  
 On those rich heaps that rose beneath their care,  
 Their eye-balls fast'ning in a deadly glare.  
 There hadst thou seen the fallow babe distressed,  
 Hard clinging to a dying mother's breast;  
 Beating that breast with little, peevish cry,  
 Its plumpness wither'd, and its fountain dry:  
 Such was the scene, whilst ev'ry night, to sup,  
 The jackalls left their woods, to eat them up.'

D. M.

ART. XI. *The Female Geniad; a Poem. Inscribed to Mrs. Crespiigny.* By Elizabeth Ogilvy Benger, of Portsmouth.  
 Written at the Age of Thirteen. 4to. 55 p. pr. 3s.  
 Hookham and Co. 1791.

It



It was an arduous task for a young lady of *thirteen* to attempt to estimate the literary talents of female writers: and her indiscriminate praise, in tolerably smooth rhymes, shews an equal want of judgment, without displaying much exuberance of fancy: but we shall enable the reader to judge for himself, by producing a specimen or two: p. 3.

‘ But two approach, and led by Genius, join  
The sphere that ancients gave the fabled nine:  
Barbauld, and Seward \*; she whose merits claim,  
Of verse the homage, and a muse’s name;  
On themes sublime, borne high, her pinions rise,  
Or waving, gain the sad elegiac prize.  
How sweetly mourn’d her lines when Garrick died,  
And won the laurel from the Bards that vied.  
Then honour’d Cook, who dar’d the Indian seas,  
Who fought new worlds, and trod untravers’d ways;  
Pride of our isle; for him she rears an urn,  
Which Time shall brave, and Memory bid return.  
Majestic to th’ etherial now she soars,  
And Heaven’s auspicious charioteer explores,  
Describes the regions of effulgent day,  
And marks the glories of the golden ray.  
Swift we ascend to hail his wondrous seat,  
Whence issues light, whence darts congenial heat:  
Nor fails the eye; quick orbs of fancy gaze,  
With her we fearless view his dazzling rays.  
Undaunted André, that a hero bled,  
His blood, too zealous, for his country shed;  
Tho’ forc’d in shame to draw his closing breath,  
From her receives a triumph in his death;  
No polish’d marble need inscribe his doom,  
When Seward points to tell the timeless tomb.  
But now invention strikes the path to please,  
And charm’d, the mind Louisa’s beauties sees;  
There novelty our admiration wakes,  
While busy part suspensive interest takes:  
Louisa’s sorrows lull self-cares to sleep,  
We joy with Seward; when she grieves, we weep.  
Her numbers seem like that feign’d maid endow’d,  
On whom each pow’r some charming gift bestow’d;  
Nor less excels the fair, who boundless roves  
Thro’ all the graces of Castalian groves;

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\* ‘ Miss Seward unites so many exquisite beauties in her poetry, that it would be difficult to pronounce where she excels the most. In 1779 she composed the prize monody on the death of Mr. Garrick; in 1780 she published an elegy on Captain Cook; with a Hymn to the Sun; the unhappy fate of Major André received the same tribute. She has since written *Louisa*, her Poetical Novel (a new species of composition) and beside those already mentioned, several miscellaneous pieces.’

The

The force of poesy ; herself we feel ;  
 Her magic numbers all our senses steal.  
 Hear Barbauld's\* voice ; whose rapt'ring songs supply  
 With endless source the intellectual eye :  
 Rapt in irradiant Meditation's robe,  
 She rambles o'er the bounties of the globe ;  
 How sweet she paints the golden days of youth,  
 Leads on to learning, and attracts to truth :  
 Thou risest Warrington ; no more un Sung ;  
 For there her lyre delighting Barbauld hung :  
 By her the lisping tongues are won to sing  
 Their grateful thanks to Heaven's Almighty King :  
 Grey dawning reason, by her precepts taught,  
 Is form'd to wisdom, with religion fraught.  
 Now spring allures us with the vernal scene ;  
 Now calm content invites with brow serene ;  
 We love her pity, tho' in tears suffus'd ;  
 We love the nymph, and are with grief amus'd :  
 Her mild effusions in our breasts prevail,  
 Our wand'rings visit, dreary Misery's vale ;  
 The aged beggar bent with weight of years,  
 Worn sick with want, oppress'd by troublous cares  
 Engages there, compassions wish to rise  
 And moves the heaving sympathetic sighs.  
 To Rowe's remembrance now she pays her verse,  
 And hangs new laurels on the fable herself ;  
 Whilst from her lofty temple echoing Fame  
 Translates to Rowe, deserving Barbauld's name.'

- r. 37. 'Next Dobson with Pierian treasures blest,  
 By antique chivalry has fame possess'd,  
 Her knowledge in biography delights † ;  
 And Petrarch's merit to the task incites ;  
 Untir'd she now the bards of Gaul translates,  
 Their lives, their customs, and their worth relates ;  
 Again the champion, clad in ancient arms,  
 Our wonder raising, admiration warms ;  
 The beating heart with martial glory bounds,  
 And gladly hears the trumpets' warlike sounds :  
 Again the musing Troubadours may please,  
 While Dobson wins with elegance and ease.

\* 'Mrs. Barbauld's Poems have been applauded for several years. Her Odes to Spring, and Content, the Tale of Pity, and the Beggar's Petition, are uncommonly beautiful, and inserted in Mr. Enfield's *Speaker*, where the flowers of verse are selected. Her Hymns for Children, Elegy on Mrs. Rowe, and other charming works, possess the same inimitable genius.'

† 'The ingenious Mrs. Dobson translated from the French, *Memoirs of Ancient Chivalry*, *Life of Petrarch*, and *History of the Troubadours* (provençal poets.)'

Learning and Johnson far Piozzi fame,  
 With genius, universal homage claim;  
 With erudition, sense, and humour, join,  
 Uniting wit, and judgment to refine;  
 Empinion'd thus she o'er Pieria reigns  
 And shines an ornament to British plains;  
 But tho' first tribute is the parent's due\*,  
 Warm celebration to the Thrales ensue;  
 Those fair whose talents cast unrival'd light,  
 Who skill in science with the tongues unite,  
 Possess the blessings education gives,  
 (Thrice happy gift, which sown by wisdom, lives)  
 That warm'd by genius flourish'd in their mind,  
 And bright examples for the sex design'd.'

M.

ART. XII. *Miscellaneous Poems, and a Tragedy.* By Mrs. West. 8vo. 222 pages. York, Blanchard; London, Faulder. 1791.

POEMS introduced to the public under the patronage of a respectable subscription, and prefaced with a modest acknowledgment of a confined education, and want of leisure, may be allowed to escape the rigour of criticism. Just and elegant sentiments expressed in unaffected language, and adorned with the graces of easy and harmonious versification may be entitled to praise, even where there are no high pretensions to the superior excellencies and embellishments of poetry. In this class of poetical merit we must place the work before us. The volume contains odes, elegies, pastorals, characters, epistles, &c. and a tragedy. From the class of characters we shall select a specimen. p. 81.

SENSIBILITY. CELINDA.

' Say, sweet Mimosa! † wherefore dost thou fly  
 The gentlest touch? why droop thy shrivell'd leaves?  
 I would not harm thee, trembler; I but meant  
 To view thy glossy foliage, to explore  
 The wond'rous mechanism which contracts  
 Thy flowers susceptible. In the vast chain,  
 The fine gradation of created forms,  
 Thine is no common rank. Thou could'st not meet,  
 Like mountain pines, the rigour of the frost;  
 Or, as the oak, enroot thyself in storms.

\* Mrs. Piozzi was the intimate friend of Dr. Johnson; a regular correspondence subsisted between them. Since his demise she has published their letters; likewise her Travels into France, Italy, and Germany. This ingenious lady unites a knowledge of modern and ancient languages; her daughters (Miss Thrales) having received an excellent education, are esteemed, the most learned young ladies in England.

† The sensitive plant.

Comp,



Come, let me bear thee to the shelter'd South,  
Ev'n there the fervour of the noon-day sun,  
Or the chill dews of eve, would fatal prove.  
Too delicate exotic, wherefore quit  
Thy native soil? our rugged changeful clime  
Ill suits thy efflorescence frail as fair.

In this rare plant my lov'd Celinda's mind  
Is typify'd. On her the softest gales,  
That from misfortune's wintry quarters blow,  
Fall with the force of tempests. Tender fear,  
Fond love, and sympathizing pity, form  
Her mental portrait. There in vain we seek  
The conscious firmness of heroic worth,  
Or patient fortitude, who calmly bears  
The secret bitings of the mortal asp,  
And hides its wound ev'n from affection's eye.  
But, in their stead, shall pity's pious tear  
Bedew Celinda's cheek: still shall her tongue  
Sweetly repeat the melancholy tale:  
Still on the breast of sorrow shall she pour  
Compassion's balm, and on pale want bestow  
All, that the voice of lib'ral bounty bids.'

The tragedy is founded on the well-known English story of Edrick's treachery to his brother Edmund Ironside. Though it is perhaps too deficient in variety of incident, distinctness of character, and strength of passion for theatrical exhibition; yet, as a natural and easy representation of interesting events, it may afford an agreeable amusement for a leisure hour. We observe some mistakes in orthography, which ought to have been corrected; in the first line of the book for *jury* should have been written *jewry*.

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ART. XIII. *The Festival of Beauty; a Poem, in two Cantos. And, the Enthusiasm of Genius; an Ode.* 4to. 40 pages. Price 2s. 6d. Robinsons. 1791.

POETICAL words and phrases are here thrown together with vast profusion, but in a manner which produces little effect. They are gaudy robes that clothe nothing. When you have read a page of

'Roseate dales and fountains' sheen,  
And lawny woods of living green.  
Adown the palm-crown'd airy sleep  
That clouds the dells with umbrage deep,  
By shaggy roots sweet waterfalls  
Break—echoing o'er Elysian vales;'

and the like; you will be left without any determinate exercise for your reason, your fancy, or your heart, and will be only inclined to say, "What does all this mean?"

D. M

ART.

ART. XIV. *Observations on Scrophulous Affections, with Remarks on Schirrus, Cancer, and Rachitis.* By Robert Hamilton, M. D. Fellow of the Royal College of Physicians, Edin. F. R. S. Edin. Honorary Member of the R. PH. S. Edin. and C. M. S. London. 12mo. 236 p. Price 3s. in boards. Dilly, 1791.

IN an advertisement we are informed, that this performance was 'laid before the Medical Society of London, with a view to its publication in the third volume of the Memoirs of that society,' but which has been prevented by 'its too great length.'—In the first section the author observes, 'that it is not his intention to treat systematically on either the scrophula, schirrus, cancer, or rickets,' but to give such observations on 'the various appearances of scrophulous affections,' as have occurred to him in a long course practice,' and from reading; and to add such remarks on schirrus, cancer, and rickets, as have induced him, with other writers on the same subject, to believe them nearly related to scrophula, if not really certain modifications of that disease; 'and which have convinced him that scrophula is the cause of many morbid phenomena in the human body,' which are scarcely suspected to originate from this distressing disorder.—After enquiring at some length into the nature of this disease, the author seems to agree in opinion with those, who suppose it to arise from hereditary taint, though we do not find that he has advanced any new arguments in proof of the conclusion. The lymphatic glands being considered as this seat of the disorder, the author thinks we must look 'to this morbid action of the peculiar constitutional malady on the absorbent system, for the origin of these tumours,' and that we must 'account for the different matters contained in them, from the nature of the compound fluid (which he supposes the lymph to be) which is secreted from the blood for the purposes of the animal œconomy.' Having examined into the nature of scrophulous imposthumations, Dr. H. takes up the consideration of that doctrine, which supposes the symptoms of scrophula to decline after puberty, and to leave the patient after he has arrived at his full growth, not to return again until the decline of life, and even then but seldom and slightly. He thinks, from the scrophulous phthisis pulmonalis occurring at all ages, and the psoas or lumbar abscess commonly happening after manhood, and scrophulous ophthalmia and other affections, so often taking place both before and after the middle period of life, that 'the disease is by no means dormant in the constitution after puberty;' but that 'it exerts its influence in a variety of forms, in every subsequent period of existence.' The seat of the psoas abscess being mentioned, the author relates several cases of that complaint

plaint which have fallen under his observation, and from which he concludes, that very few escape the 'fatal consequences of this very dangerous imposthumation.' From our own experience, however, in this harrassing disorder, we have reason to believe, that a more tonic and invigorating plan of treatment than has generally been pursued, would be found more successful. The various effects of scrophula on the organs of vision and hearing being related, the author says, p. 64.

'From the foregoing remarks, it seems to appear that schirrus and cancer are consequences of a scrophulous habit. It has already been observed, that schirrus frequently happens to a strumous gland, and that it seems to be the other of its terminations, when the gland does neither dissolve or discuss, nor suppurate: and that cancer is known to succeed schirrus. Therefore those morbid states of the lymphatic glandular system, from those circumstances, seem to be only varieties in gradation from one to the other, in particular constitutions of some scrophulous subjects, although they appear to take on, in succession, new forms, and have different conclusions. I am the more induced to believe this, because I never knew either a schirrus or a cancer take place, but in a scrophulous habit.

'There is a wonderful conformity in the appearance of the incipient external progress of scrophulous affections, and the effects of cancer. The lymphatic glands of young subjects, before or at the time of puberty, are generally affected in a very conspicuous manner, and this appears externally, and obvious to the senses. The same system of glands is particularly affected in the adult subject labouring under cancer. A concatenation of obstructed glands is visible in the neck and other parts of the young scrophulous subject.'

Scrophulous affections of the bones Dr. H. notices in the second section, and says that the bones of scrophulous patients are 'not only liable to be affected, by being exposed externally to the action of the matter in suppurations of the soft parts contiguous to them,' but likewise by the action of the specific disease internally upon the vascular system, within their substance, and the follicles of the membranes containing the marrow, and producing in them inflammation and suppuration: or even by the disease attacking the structure of the bones, and inducing a lax texture, a *molleties ossium*, and distortions of them. We next find some remarks on the process by which the effete or diseased solids, which are become unfit for the purpose of life, are taken up and removed from the body.—The way in which this is accomplished the author supposes to be, 'by solution and subsequent absorption.'—In the method of treatment of the scrophula, which our author enters upon in the third section, he thinks our 'principal attention should be to remove the obstructions, and strengthen the tone of the habit;' and strenuously recommends, that, by whatever methods these are attempted, to begin early with the means of  
resolving



resolving the obstructed glands, and appearances of resolution becoming evident, to have immediate recourse to the corroborant plan.

P. 142. 'The most active deobstruent medicines that I have experienced are mercury, with the addition of opium, with repeated purging with *sal catharticus amarus*, *sal glauberi*, or sea-water, with a constant and steady use of *sal sodæ* and extract. *cicutæ*. And the best corroborants were the Peruvian bark and cold bathing in the sea or any other large body of water. The burnt sponge, the calcined *quercus marinus* (sea-wreck), so much recommended by Dr. Ruffel, and called by him *æthiops vegetabilis*, *guajacum*, *sarsaparilla*, and antimony, and others which shall be noticed afterwards, have by no means been attended with the advantage we have been taught to expect from them. I have had no experience in the coltsfoot, revived and recommended by Dr. Cullen; nor in the *terra ponderosa salita*, which has been lately introduced into one of the hospitals in London, as a medicine of great efficacy, particularly in the scrophula. It has now, however, been under trial for some months in this town, in the case of a youth of seventeen years of age, covered with ulcers when he began to take it, and who had been wasting by the almost daily appearance of fresh suppurations, and a constant large discharge, to a skeleton; but so far from succeeding here, the suppurations have been larger and more frequent, and he is reduced to nothing but the skin over the bones. His appetite is great, and he drinks, I am told, to the amount of three pints of port wine a day, by which means he has probably been supported under this immense discharge.'

In opposition to the doctrine which has been so generally maintained, that sea-water and sea-air were specifics in the scrophula, Dr. H. observes, that if this was the case, the disease ought to be 'far less formidable at Lynn (the residence of the author) than in any of the inland towns;' but that 'it is a melancholy truth that it is not so!' on the contrary, he believes it 'more severe and distressing;' and remarks, page 163.

'The use of sea-water internally and externally, has been supposed to be superior to every other remedy in this disease. Its efficacy internally, I apprehend, depends merely on its purgative quality; and it is doubtful whether its application externally is superior to bathing in a large body of fresh water. The continuation of the purgative certainly may receive considerable assistance from the co-operation of the bath, as a tonic, in a disease where there exists a laxity in the solids in an extreme degree. This suggestion has a foundation in experience; equal advantages, at least, having been obtained from different remedies, and the cold bath in a large body of water, at such a distance from the sea where it was impracticable to procure sea-water either for drinking or bathing. Moreover the advantage arising from sea-bathing in some places is merely nominal, and in no respect better than cold water in a large bathing-tub, and by

by no means equal to a large cold bath, because the patients do not bathe in the open sea, but in baths of eight or ten feet square, which are supplied by a pump from a reservoir, which can only be filled with sea-water at spring tides; and those reservoirs are exposed to the heat of the sun, liable to become putrid, and consequently are neither so cold nor so wholesome as water directly from the spring.

We come in the fourth section to the chirurgical treatment of scrophulous tumours and ulcers; and the author rejects fomentations and cataplasms, as not only useless but detrimental, by bringing on an inflammatory disposition in the tumours, when applied with a view to disperse the swellings in strumous glands.---Amputation he supposes should never be performed in this disease, unless the patient be in danger of dying tabid from the copiousness of the discharge, and hectic fever arising from absorption; and in cases, where the seat of the complaint is in a solitary joint, with caries of the bones, the rest of the body being apparently free from the disease. The treatment of schirrous and cancerous affections is pointed out in the fifth section; in the latter of which, the author strongly recommends the use of the hemlock bath.---The common practice in cases of strumous and schirrus glands, being given in the sixth section, the author concludes, by making some observations on distortions and curvatures of the spine, and by giving the method of treating the rickets; in which he observes, that there are two intentions of cure. 'The first is to remove the obstructions of the mesenteric glands, which, by preventing the chyle's entering the system, is one principal cause' of the disease; the second is to strengthen the tone of the habit.---To us the obstructions of the mesenteric glands seem rather effects than causes of the disorder, probably depending upon a general state of atony and debility in the lymphatic system.---If we have dwelt longer than usual on the article before us, it has originated from a conviction of the necessity of investigating the subject, and from a wish to draw the attention of the medical enquirer to this most distressing malady.

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ART. XV. *Select Evidences of a successful Method of treating Fever and Dysentery in Bengal.* By John Peter Wade, M. D. of the Hon. East-India Company's Bengal Establishment. 8vo. 335 pages. Price 6s. in Boards. Murray. 1791.

WE are informed that the cases which form the volume before us, "occurred in the general hospital at Chunar, in the province of Benares," and that they were generally written at the bedside of the patient in the manner in which they are now presented to the public. The situation of Chunar, Dr. W.  
 VOL. XII. N remarks,

remarks, has commonly been esteemed unhealthy, but perhaps unjustly. 'On one side the river Ganges runs; stony hills form a boundary on the other: the soil is stony. In the rainy season the water soon runs off into the Ganges, and leaves it drier than the lower country of Bengal. In the hot season, the heat is proportionally more intense. The cold season is free from every peculiar inconvenience.'—The author further observes, that 'the season of the hot winds generally commences in the month of March, and increases in intensity until the periodical rains begin during the course of July. These generally continue till towards the end of October, when the cold weather gradually comes on, and lasts until the period of the hot winds.' The hospital was a spacious mosque erected in a very open and elevated situation. Though the author has arranged his cases under the titles of Fever and Dysentery, there are many of them evidently complications of disease; and some, in which the symptoms do not seem to justify their introduction under either of the heads. We shall select a case or two. P. 14.

'ESHURWOOD. Age 27. Admitted 24th February, 1787.

' March 2d. He has complained for a long time of a low continued fever, with exacerbations every evening, which has considerably impaired his strength and spirits. Since his admission he has been allowed seven glasses of wine daily, and middle diet. He has taken the common bitter infusion daily with the infusion of linseed, and an anodyne draught every night. From these he has not experienced any benefit—Let him be strictly confined to low diet, and his allowance of wine reduced to two glasses. The anodyne draught to be discontinued, as well as both the infusions. The infusion of senna to be taken immediately, two ounces every half hour, until it shall have operated well by stool. His pulse is small and quick; his skin dry, and rather too warm; his tongue white and moist; his urine natural, and he thinks the number and quality of his stools are likewise natural.

' 3d. The infusion has procured several offensive stools, from which he has experienced some relief.—Two purging pills to be taken at bed-time; and the infusion of senna to-morrow morning, one ounce every half hour, until it shall have operated well downwards.

' 4th. Full Moon. He has copious discharges by stool, apparently very bilious. His symptoms of fever are much diminished; his skin is cool, and somewhat moist; tongue less white, and pulse less quick.—Let him take the febrifuge mixture daily, in the usual manner, and so as to promote the intestinal discharges.

' 5th. He feels rather debilitated. The mixture procures several calls to stool.—Let him also take half a drachm of bark three times every day.

' 6th. He feels the feverish heat, he says, only for an hour in the evening now; he thinks this was increased by the bark yesterday. At present his pulse is rather quick, and his skin rather



too warm.—The bark to be discontinued. Two purging pills to be taken at bed-time, and an ounce of castor-oil to-morrow morning.

7th. He is now under the copious effects of the purgatives. His skin is again somewhat hot, and his pulse rather quick; his tongue also is less clean than it has been for some days.—The febrifuge mixture to be taken during the day.

8th. The mixture to be continued. He had frequent calls yesterday, and is better to-day. Two ounces of the decoction of bark to be taken thrice every day.

9th. He is not quite so well to-day, and feels some sickness at stomach.—The former medicines to be discontinued. Tartar emetic to be taken in small and frequent doses, until it shall have operated well by vomit.

It now appears that he was some time ago subjected to a considerable degree of salivation in the hospital; but he does not say for what complaint. It is most probable that the obstinacy of his feverish symptoms proceeds from visceral obstructions, and vitiation of the various secretions, for his evacuations are always particularly offensive.

10th. The tartar emetic operated downwards only.—Two grains of tartar emetic and one drachm of ipecacuan to be added to four ounces of water; and a table spoonful to be taken every five minutes, until it shall have operated powerfully by vomit.

11th. He discharged by vomit much viscid yellow matter. He does not perceive his usual sickness at stomach this morning. He thinks himself much better in every respect. His pulse, however, is a little quick.—The febrifuge mixture to be taken daily; two purging pills at bed-time; and an ounce of castor-oil in the morning.

Last Quarter, 12th, 13th. The purgatives operated well. The mixture to be continued daily. He is free from feverish symptoms.—Five grains of the common mercurial pill to be taken every morning and evening.

16th. He has continued free from all feverishness.—The common mercurial pills to be omitted for one day. Three purging pills to be taken at bed-time; and the solution of salts in the morning, in the usual manner.

18th. The purgatives operated very copiously. His tongue is very foul this morning, and his pulse quick. It is possible he may have had access to spirits.—The common mercurial pill to be continued as before.

19th. New Moon. He was feverish during the course of the night.—Before bed-time let him take a mixture of tartar emetic and ipecacuan, the same as formerly, and in the same manner, until it shall have operated well by vomit, when he is to take twenty-five drops of laudanum.

20th. The mixture has operated well both ways. The discharges appear much vitiated. His pulse is quick, his tongue foul, and his mouth sore.—An ounce of castor-oil to be taken in the morning. The mercurial to be continued.

21st. His saliva is discharged in considerable quantities. The oil has not operated freely. He has been free from his feverish symptoms.

symptoms.—The mercurial to be discontinued. One drachm of rhubarb to be taken at bed-time, and the solution of salts in the morning, until copious stools shall have been procured.

‘ 23d. Two scruples of rhubarb to be taken at bed-time.

‘ 26th. First Quarter. He continues free from feverishness.—One ounce of castor-oil to be taken in the morning.

‘ 27th. His mouth still continues sore, but the spitting decreases. He has not had the most trifling degree of feverishness during the day for some days; at night a very insignificant degree of heat sometimes occurs for a few moments.

‘ 30th. He continues free from all symptoms of fever. His mouth is better. He is rather costive.—The solution of salts to be taken in the morning.—He is not much reduced since the 1st of the month.

‘ On the 1st of April he became the patient of another gentleman.’

‘ SPEECHLY. Age 21. Admitted 7th March, 1787.

‘ March 7th. He has complained of a continued fever for several days, encreasing in strength daily. His pulse is full and frequent; his eyes much suffused; cheeks flushed; thirst excessive; tongue parched, and furred with brown; skin very hot and dry; great pain in his head, back, and other parts.—The solution of emetic tartar to be immediately taken in frequent doses, until it shall have operated upwards, and relieved the great sickness at stomach. In the morning he may take the infusion of senna, so as to operate powerfully downwards.

‘ 8th. The solution operated yesterday both ways; and discharged much black, hot, fetid matters by stool. He feels himself greatly relieved; and the nausea has vanished.—Two purging pills to be taken at bed-time, and an ounce of castor-oil in the morning.

‘ 9th. His discharges by stool continue hot and black.—The febrifuge mixture to be taken in the usual manner.

‘ 10th. His stools continue much the same. He has very little fever. All his pains have disappeared.—Two purging pills to be taken at bed-time, and an ounce of castor-oil in the morning.

‘ 11th. His stools are yellow, and not hot.—The febrifuge mixture to be taken during the day.

‘ 12th. Last Quarter. The fever has entirely left him. His appetite returns.—The mixture to be continued; the pills and oil to be repeated.

‘ 13th. He is quite well.—The mixture to be continued.

‘ 14th. Discharged.’

From this specimen of the treatment of fever our readers will easily perceive from what sources Dr. W. has derived his practical information. The author’s method of treating Dysentery is nearly the same as that which he has followed in fevers.

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ART. XVI. *A new Collection of Medical Prescriptions, distributed into twelve Classes, and accompanied with pharmaceutical and practical Remarks, exhibiting a View of the present State of the Materia*

*Materia Medica, and Practice of Physic, both at home and abroad.*

By a Member of the London College of Physicians. 12mo.

322 pages. Pr. 4s. sewed. Baldwin. 1791.

THE author of the 'New Collection of Medical Prescriptions,' after informing us that his work was drawn up with a design to assist the memory and direct 'the judgment of the young practitioner,' arranges his Formulæ under twelve heads or classes, according to their effects, or the indications which they are required to answer, viz. Evacuants, Emollients, Absorbents, Refrigerants, Antiseptics, Astringents, Tonics, Stimulants, Antispasmodics, Narcotics, Anthelmintics, and Heteroclites. Boerhaave, Cullen, and others who have followed this mode of arrangement, appearing too fond of subdividing their classes, the author of these Prescriptions has been induced to only subdivide the first and second classes. The title of the last class has been taken from Hartmann, and 'comprehends those remedies which could not be referred to any of the others, and which are usually known under the name of *specifics*.' The collector of these Formulæ has only adopted the new nomenclature of the London College in the titles, 'which are taken from the principal or most active ingredients in the Formulæ, the words *of* and *with* denoting whether they are simple or compound.' We shall give a short extract, in order to shew the author's manner. P. 152.

4. *Powder with Bark and Snake-root.*

TAKE of powdered bark, one dram,  
Virginia snake-root, half a dram,  
Salt of steel, ten grains:

Rub together and divide into three doses; one to be taken twice or thrice a day.

NICOLAI.

Dr. Lysons derived great advantage in the treatment of intermittents, from a combination of the Peruvian bark with the Virginian snake-root, in the same proportions. By employing the bark in larger, and the other two ingredients in smaller quantities, this composition may be made applicable to a greater number of cases.

*Powder with Bark and Cloves.*

TAKE of powdered bark,  
Cream of tartar, each, an ounce;  
Powdered cloves, in number, thirty:

Mix. Dose, a dram and a half every third hour. PETRIE.

This, says Dr. Petrie, in a letter to Sir G. Baker, is what is called the Dutch remedy for an ague. In the hospital at Lincoln, several patients were cured by it of those obstinate intermittents that prevailed so much in the year 1781; in which, however, like all the other remedies then tried, it also frequently failed.

*Powder with Bark and Cascarella.*

TAKE of Powdered bark, a scruple,  
Cascarella, ten grains:

N 3

Mix.



Mix. To be taken twice a day. In weakness of the stomach. With reversed proportions, this is from HARTMANN.

\* In the commentaries of the Academy of Sciences at Bologna, there are some observations which shew the advantage of such a combination of the bark in the cure of remitting and intermitting fevers; and Dr. Bang of Copenhagen remarks, that when too great a looseness happens in the last mentioned cases, during the use of the Peruvian bark, it may be subdued by joining cascarilla with it; but in a smaller quantity than that above stated, viz. in the proportion of an eighth part only. For this purpose, however, we should prefer a few drops of laudanum.

\* 7. *Powder with Bark and Vitriolated Zinc.*

TAKE of White vitriol, half a grain:

Powdered Peruvian bark, a dram:

Mix. To be taken every third hour. In intermittents. FOX'S FORM.

\* For combinations of the bark with vitriolated argill, see Astringents.

\* 8. *Powder of Willow-bark.*

TAKE of Powdered willow-bark, two scruples:

Give for a dose every four hours between the fits of agues. STONE.

\* It may be employed in larger doses, such as a dram. The favourable account given by the Rev. Mr. Stone of the efficacy of this bark, has been since confirmed by two foreign physicians, Gunz and Clossius. Dr. Cullen, whose experiments were made with the salix pentandra, from his few trials, thinks that it may be in some cases an effectual remedy. He adds, that from its sensible qualities he is persuaded that it is a valuable medicine, and as promising a substitute for the Peruvian bark as any he has known to be offered. In many of those cases in which it is unequal to the cure by itself, it is rendered successful by the small addition of a fifth part of the Peruvian drug; a circumstance that may be turned to a great saving of expence in hospital and military practice.

\* 9. *Powder of Angustura-bark.*

TAKE of Powdered Angustura bark, fifteen grains:

To be given three times a day, or oftener.

\* This bark, which has but very lately been imported into this country, and which takes its name from the place in South America whence the Spaniards bring it, has been employed with great success by some British practitioners in the West Indies, in all those cases in which we are accustomed to employ the Peruvian bark, over which it has these advantages, that a smaller quantity of it will produce the same effect, that it does not cause that disagreeable sense of weight and fulness in the stomach, which the other so frequently occasions, and that it does not induce costiveness, but, on the contrary, keeps the belly gently open.

\* Soon after this account was sent over, it was tried in London; and from some observations that have been published by Mr. Brande, it appears to be a powerful and promising remedy in those disorders, especially when a warm and penetrating tonic is required: Accordingly it has been given with such great success in diarrhoeas, that it is almost

almost considered as a specific in those cases. The dose, in substance, is from ten to twenty grains. In larger quantities it does not seem to agree, or indeed to act, so well. Moderate doses sit easy on the stomach, and give rather a grateful sensation of warmth. It has been remarked, however, that in one or two instances of delicate habits, twenty grains of the powder have produced some nausea. If the form of a decoction be preferred, it may be prepared by boiling three or four drams of the bark in a pint of water. The dose of the decoction is two or three large spoonfuls.

In a 'note respecting the *hemlock mixture*,' the author has very properly acquainted us that 'by the *extract* of hemlock is meant Stork's extract, in the state in which it is used for being made into pills, and *not* the *inspissated juice* of hemlock of the London Pharmacopœia.' The former preparation is much weaker than the latter, from the powder of the dried leaves being mixed with it. If the London Extract be employed, the author observes that it should only be used in the proportion of *half a dram* to eight ounces of the liquid medium.

We think the author would have rendered his work more extensively useful and convenient, if he had modelled it after the new Pharmacopœia of the London College, notwithstanding the difficulty which might have attended the undertaking, and the many alterations which would have been necessary in the original prescriptions. Neither can we perceive any advantage which can possibly arise from retaining the English in preference to the Latin form of prescription, for he must be a very humble apothecary indeed who cannot read a prescription, even though conveyed in a *Latin* dress. This collection, however, will probably be found no useless companion by the young practitioner.

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ART. XVII. *A remarkable Case of Madness, with the Diet and Medicines used in the Cure.* By William Perfect, M. D. of West-Malling, in Kent, and Member of the London Medical Society. 8vo. 52 pages. Price 1s. Rochester, Gillman; London, Evans. 1791.

In the case before us, we have met with nothing extraordinary, except it be the youth of the patient, (who was a boy about eleven years of age) his having no hereditary predisposition to the disease, and the tedious prolixity of the author in relating his case: for camphor, upon which the merit of the cure chiefly rests, has long been administered in maniacal cases, and is known to every one the least conversant with medical practice. Two cases more are given in the appendix. A. R.

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ART. XVIII. *Sermons on Practical Subjects.* By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 460 pages. Price 6s. boards. Robinsons. 1791.

THE respectable author of these sermons, already well known to the world by several valuable publications, and particularly as the editor of a much improved edition of the *Biographia Britannica*, informs the public that this volume has been committed to the press in compliance with the desire of several of his congregation; and professes his view in the publication to be, to contribute towards promoting those great practical purposes, which ought to be the prime aim of every christian preacher. These great purposes, the discourses here offered to the public are, in our opinion, well adapted to answer. If they discover no uncommon refinement of thought, if they be adorned with little splendour of diction, if they open no new quarry in the field of criticism, the judicious reader will not regard these as essential defects in a set of discourses originally drawn up, and now made public, for the sole purpose of moral instruction and christian edification: the subjects are such as will be highly interesting to those who are under the genuine influence of religious principles. The manner in which they are treated is such, as might be expected from a preacher who is less concerned to display his talents, than to do good. The sentiments are important; the language is natural and animated; the method perspicuous; and the spirit which pervades the whole, liberal, benevolent, and pious. We shall make two extracts from this volume of useful sermons, to justify the opinion we have given of them, and to recommend them to the attention of our readers.

The discourse on the general provision made by God for human sustenance (text Gen. xlviii. 15.) contains an interesting view of nature as subservient to the support of man, in which is the following passage: p. 89.

\* First, let us contemplate on the general course of creation and providence, and the subserviency of things to our support. What a goodly scene is exhibited to our admiring eyes! How is the ground, at the proper season, clothed and adorned with verdure and beauty! Is it not clothed and adorned with as much verdure and beauty as if the sole purpose of the Almighty had been to afford us a pleasing prospect; while, at the same time, the objects that charm us are as useful as they are agreeable? How large is the quantity of herbs and roots, and vegetables that contribute to our nourishment! If we take a walk into the gardens that surround us, shall we not behold them plentifully stored for our benefit? Shall we not see one set of plants rising up, in due order, after another, and, in their several weeks and months, presenting themselves to our tables? The entertainment they yield is as innocent and healthful as it is grateful to the taste; and they administer a virtuous luxury, in which there is usually little danger of excess.

\* May not the same be asserted with regard to the produce of the various trees which grow in such numbers out of the earth, and add so much lustre and ornament to its surface? It is not merely to amuse the  
the



the eye that they display their beautiful blossoms, their green leaves, and their spreading branches; but to offer, at length, a rich abundance of fruits, amazingly diversified in their kinds and their flavours, and admirably adapted to the different parts of the year, and the different climates of the globe.

But in nothing is the vegetable goodness of God more apparent, than in his covering the ground with corn, and especially with wheat. We know that wheat furnishes a food of all others the most substantial and durable; a food that is perpetually necessary, and which can never satiate; so that bread is considered in scripture, with equal truth and elegance, as the staff of life. Now the benevolent Deity seems to have made it the object of his peculiar attention, to supply the wants of his creatures in this respect. He graciously recorded a promise, in the very early ages of the world, that seed-time and harvest should not cease, so long as this frame of things subsists; and how gloriously has the promise been fulfilled, down to the present day! At each returning season the grain is thrown into the bosom of the earth, and at each returning season it rises up in a plentiful crop. When Jehovah blesses the springing thereof, when he crowns the autumn with his mercy, how do the little hills rejoice on every side! How do the valleys sing, because they are loaded with such a rich treasure! Most beautiful and pleasing indeed, is the aspect which the ground assumes; and the eye of the husbandman shines with transport, when he beholds the noble success which the Supreme Being hath granted to his labours.

Nor is the care that God hath taken for our subsistence confined to the vegetable productions; but is amply displayed, likewise, in the various animals which he hath formed for our use, and intended for our support. Hath he not ordered the ox, the sheep, and other creatures, to yield up their lives at our demands; and, that they may be fitted for affording us an agreeable and a strengthening nourishment, hath he not commanded the grass to spread its fine covering over the pastures? Yes, the grass grows for the cattle, as well as herb for the service of man; and, while the grass grows for the cattle, it grows, at the same time, for *our* benefit; since *we* reap the principal advantage that arises from the abundance with which it adorns the earth. The brutes are, indeed, rendered happy, in partaking of the plenty which surrounds them; but they are subservient to our necessities, both while they live, and when they die.

Nor is it to one element that the animals which contribute to our sustenance are limited. The rivers and the seas offer to our acceptance the mighty stores of fish with which they are crowded; and the air gives up its winged inhabitants.

But it is not only in the solid food which the Almighty has provided for us, that he hath manifested his concern for our subsistence. Our solid food could not be digested, or converted to our nourishment, without a proper mixture of fluids. Hence our heavenly Father hath opened a thousand refreshing springs and fountains, to allay the thirst of man. Nor is it the limpid stream alone which furnishes the cooling and the grateful draught, but many objects beside. What a delightful and healthful beverage flows in the milk of the cow! What an agreeable entertainment does the infusion  
of

of water upon a variety of herbs produce! Besides the liquids of a more simple nature, hath not God been pleased to bestow others upon us, which are peculiarly calculated to strengthen the body for labour, and to revive and exhilarate the fainting spirits? Thus a wholesome and valuable drink is drawn from certain kinds of grain, and especially from barley. Thus the juices compressed from a number of fruits are highly useful and refreshing; and this is particularly the case with the juice of the vine. Wine, when used with prudence and moderation, hath, in all ages, been considered as a pleasing and beneficial gift of providence; and it is spoken of with approbation, in that view, by the sacred writers. It was recommended by St. Paul to his beloved Timothy; and we read, Judges ix. 13. that "it cheareth the high and the low, princes and common men;" for so the original words ought to have been rendered, and not "God and man," as our translators have absurdly done; a version which hath administered occasion to much idle and profane ridicule.

' Thus we see how amply our heavenly Father hath stored the creation with the materials that were requisite for our subsistence; and can it have escaped our notice how *richly* and *elegantly* he hath taken care of our accommodation? Not content with furnishing one or two plain things, which might have sufficed for our sustenance, without containing any diversity to gratify the palate; he hath spread around us a wonderful copiousness of agreeable productions, which have all their different tastes and flavours: so that it is evident that he hath consulted our pleasure as well as our profit, and hath graciously implanted appetites within us, adapted to the different relishes of our food, that hence we might receive with delight what is essential to our support.'

On the mischievous effects of an excessive love of pleasure Dr. K. discourses thus: p. 317.

' By living in pleasure, we are incapacitated for the discharge of our proper duties. This is so extremely obvious, and is rendered evident by such numerous and striking instances, that we cannot doubt of the fact. The slaves to their passions leave little or no room for reflection or rational employment. Their whole attention is engrossed by their baser appetites, and their meaner indulgences; so that they do not think of complying with the important obligations of devotion and virtue; or, if they do sometimes think of these things, they cannot find either time or inclination to act in a right manner. Hence they become alike negligent of what they ought to perform, with respect to themselves, their country, or the cause of religion.

' Do we not see vast numbers, who are so devoted to some present gratifications, as to disregard the essential duties of their private station and character in life? Do we not see vast numbers, who, for the sake of the most contemptible pleasures, forsake the business of their several callings, and take no care about their domestic concerns? Do we not behold them disqualifying themselves for the discharge of the social relations in which they stand to their neighbours, their kindred, their children, and their consorts? Hence it is that they execute no offices of humanity to their acquaintance, no works of love to their  
friends,

friends, and no acts of kindness to such as are connected with them by the ties of blood. Hence it is that husbands and wives forget the obligations of œconomy, fidelity, and tenderness. Hence it is that they totally neglect, and even become unfit for the education of their offspring; so that their little ones are left a prey to ignorance and vice, a prey to every rising passion and every dangerous habit.

‘The persons who are given up to sensuality are equally unable to perform the services they owe to their country. They will be insensible when it is exposed to perils, thoughtless about its defence, and incapable of doing what is incumbent upon them for its preservation and security. Of this, Belshazzar, whose story is recorded in the book of Daniel, was a remarkable instance. At the time in which Babylon, his principal city, was besieged by Cyaxares (or Darius the Mede, as he is called in scripture) and by Cyrus, *he*, with his thousand lords, indulged to feasting, revelling, and intemperance. Unmindful of the active and formidable enemy that surrounded his capital, and threatened it with destruction, the monarch and his nobility were dissolved in wine and jollity; and added impiety to debauchery, by wantonly profaning the vessels of the temple. And what was the consequence of this dissipation and riot? The consequence was, that Cyrus took advantage of the disordered scene, entered the city by stratagem, seized the palace, and ‘in that night was Belshazzar, the king of the Chaldeans, slain.’

‘History will set before us a number of facts, which shew that men devoted to their appetites and vices have, when called to the service of the public, brought disgrace and ruin to themselves, and dishonour to the community to which they belonged.’

The subjects in this volume are, The Advantages of religious Knowledge—The Weakness of Man—The Dignity of Man—God's general Provision for human Sustenance—God's personal Provision for human Support—God's Omniscience and moral Government—The Usefulness of Prayer—The Character and Happiness of religious Persons—The progressive Nature of Goodness—The Character and Blessedness of the Meek—Mutual Agreement in the Journey of Life recommended—The Example of Jesus in his Youth recommended to imitation—The evil Effects of a Life of sensual Pleasure—The Benefit and Reward of Afflictions—The Advantages and Disadvantages of living to old Age considered—The Blessedness attending the Memory of the Just—The Doctrine of the New Testament concerning the Lord's Supper.

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ART. XIX. *The Difficulties and the Resources of the Christian Ministry in the present Times; a Sermon preached before the Chancellor and the Clergy of the Deanry of Sudbury, at Bury St. Edmund's, at the primary Visitation of the Right Rev. Father in God, George Lord Bishop of Norwich, on May 31, 1791. Published at the Request of the Chancellor and the Clergy, by William Jones, M. A. and Chaplain to the Right Rev. the Lord Bishop of Norwich. 8vo. 21 pages.*

Price



Price 1s. Bury St. Edmund's, Gedge; London, Robinsons. 1791.

THE *difficulties* of the christian ministry, enumerated and lamented in this discourse, are, that the legitimate successors of the apostles still meet with opposition from pharisees and sadducees, stoics and epicureans—from pharisees, in the hypocritical professors of christianity,—from sadducees, in modern philosophers, who say, that there is neither angel nor spirit—and from stoics and epicureans, in those who have adopted the refinements of some philosophical believers, and of them constructed batteries against revelation, indeed against all that is called religion. P. 8.

'The magazines of ancient impiety (says our preachers) have been ransacked, and the materials supplied by them worked up with these modern subtleties into a system of universal scepticism. The streams of useful information have been poisoned, and history is become the grand vehicle of infidelity. If that of Great-Britain be written, all religion is represented in it either as superstition or enthusiasm. If that of the Roman empire, the sarcasms of Celsus and Porphyry are *now pointed*, and the apostate Julian is the hero of the tale. In compositions of a lighter species, calculated to pervert the imaginations of the young and the gay, the Lucian of the continent, through a long life, granted for other purposes, scoffed at every part of the dispensations of Grace and Providence, and took unwearied pains to disseminate irreligion through all the civilized nations of the earth; and was little less than deified by his own nation for the mischief he had done.'

The *resources* of the christian ministry here insisted upon are the assistance of our Lord, through his word and spirit; the stores of erudition with which the clergy are furnished; the numerous replies which have already been made to the objections of infidels and heretics; the freedom of discussion which is allowed by the state, in which, if one party be at liberty to attack, the other is at liberty to repel; and the prophetic assurances of the scriptures that, after a general falling away, the truth will at last prevail. The discourse concludes with an exhortation to the defenders of the faith to exercise great vigilance and activity. It is written with ability and ingenuity. But we remark one material inconsistency, whilst in one part of the discourse the author applauds the freedom of polemical defences and attacks allowed by the state; in another, complaining that a restless desire of innovation and levelling principles are forming a train, which threatens to destroy, at one tremendous explosion, our constitution in church and state; he expresses much regret, that "the policy of the age (too deep for him to understand) leaves sedition, which now brandishes its torch in broad day-light to itself, and waits to see what it will do; and when the streets are in flames tries to put out

out the fire as well as it can, and disperses a lawless multitude with blood and slaughter, which might have been restrained and saved by a *timely* execution of the laws." If the torch of persecution were kindled, as our author seems to wish, what would become of the freedom of attack and defence, which he so much applauds?

ART. XX. *The Duty of Forgiveness of Injuries; a Discourse intended to be delivered soon after the Riots in Birmingham.*

By Joseph Priestley, LL.D. F.R.S. &c. 8vo. 42 pages. Pr. 1s. Johnson. 1791.

THIS discourse Dr. Priestley composed with the intention of preaching it himself on his return to Birmingham, after having been obliged to fly from the violence of the mob; but finding that his best friends could not ensure his personal safety at Birmingham, he sent it thither to be delivered in his name by another preacher. Nothing can be more strongly expressive of the genuine spirit of Christian charity than the use which is here made of our Saviour's prayer, "Father, forgive them, for they know not what they do." The drift of the discourse is to point out certain grounds of forgiveness, arising from the ignorance which must necessarily be imputed to the authors of such outrage;—ignorance of the nature of religion, of human nature, of the history of persecution, of the true interests of their country, and of the principles and character of the Dissenters. Whilst the author discovers in himself a mind superior both to calamity and injury, as becomes a christian preacher, he inculcates sentiments which may inspire his fellow-sufferers with the same fortitude and generosity. The natural effect of persecution to increase the persecuted sect, is thus described:

P. 7. 'More men were destroyed in the persecution of the protestants by catholics, than of christians by heathens. The Waldenses and Albigenses were massacred by thousands, in the northern parts of Italy, and southern parts of France. But there they still exist, and in as great numbers as ever, to this day. The persecution of Zuinglius, of Luther, of Calvin, and of their followers, established the protestant religion in a great part of Germany, Switzerland, and France. The cruelties of Philip II. made a protestant state of Holland, and drove from the Netherlands the woollen manufactory, which we gained by the asylum which we afforded to those who left that country on account of religion. The persecution of the French Protestants by Lewis XIV. did not diminish the number of Protestants in France, and brought over to us their manufacturers in silk, and numbers of other most ingenious and industrious artists.

'The persecution of the Puritans, or our original Dissenters, by Queen Elizabeth, and the Stewarts, much more than doubled the number of Dissenters in this country, besides driving thousands of them into foreign parts, and especially into North America, where they increased,

creased, and established themselves in an extraordinary manner; and where, in consequence of the farther oppression of this country, they are now become a great and independent nation. The Dissenters in this country were decreasing in number since the accession of the present royal family which favoured them, and inspired the bishops with a spirit of moderation. But since the court, or at least the bishops, and the clergy in general, are become more hostile to them, they are increasing again; as the state of this, and every other great manufacturing town is a proof. These facts are undeniable; and since this course of things has been uniform and invariable, in all times and in all countries, the cause must be permanent, and exist in the very principles of human nature; so that it may be depended upon to produce the same effect in all similar circumstances.

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ART. XXI. *A particular Attention to the Instruction of the young, recommended in a Discourse delivered at the Gravel-Pit Meeting, in Hackney, December 4, 1791, on entering on the Office of Pastor to the Congregation of Protestant Dissenters, assembling in that Place.* By Joseph Priestley, LL. D. F. R. S. &c. 8vo. 40 pages. Price 1s. Johnson. 1791.

DR. PRIESTLEY, after his exile from Birmingham, having been chosen to be minister to the society of Protestant Dissenters, formerly under the care of Dr. Price, enters upon his pastoral office among them with a declaration of his views with respect to the tendency and end of the christian ministry; and particularly explains and recommends the plan which he has long pursued with success, and which he means to resume, for the instruction of young persons. The indefatigable prosecution of this plan, in addition to the ordinary duties of the christian ministry, and in the midst of the numerous labours in which Dr. P. has been engaged, is a proof of activity of mind, and goodness of heart, not easily to be paralleled. And the success with which it appears to have been attended is such a proof of the expediency and utility of making the instruction of children and youth, a separate part of the pastoral duty, as may induce others to adopt similar plans, for accomplishing an end, which must upon every system be acknowledged to be of the highest importance. We think no apology necessary for endeavouring to contribute towards so useful a design, by communicating to our readers the account given by Dr. Priestley, in his preface to this discourse, of the manner in which he conducted the business of separate instruction at Birmingham. Pref. p. iv.

‘ I distributed the younger part of the congregation into three classes; the first consisting of those who were from about five or six to ten or twelve years of age; the second, of those who were from ten or twelve to sixteen or eighteen; and the third, of those who were between that age and thirty. The first and last of these classes I instructed about nine months in the year, omitting my lectures



lectures to them when the days were the shortest, as I attended the first of them before the morning service, and the last immediately after the evening service. But the middle class, which attended between the two services, I kept up all the year round.

‘ In the first class I taught my own *Catechism for children and young persons*, and the first part of *Watts's Historical Catechism*, as altered by myself. I also made them repeat *Watts's Hymns for Children*; and when the class consisted of too many for all of them to repeat the hymn, I selected two or three by lot to do it, or made them recite the separate verses by turns.

‘ In the second class I taught the second part of *Watts's Historical Catechism*, and my own *Scripture Catechism*, the object of this class being to make the children well acquainted with the scriptures. With the same view I also taught them *scripture geography*, by means of maps, which I had drawn and engraved for that purpose. Each of the children had a copy of the map, with names upon it, but in the lecture room they pointed to the places on the map without any names.

‘ In teaching the Scripture Catechism, I never confined myself to the questions printed in the book, but divided most of them into a great number, and likewise introduced many others, which, if they had carefully read the portion of scripture to which they were directed, they would readily answer. I closed this lecture either with an exercise on the map, or with requiring them to find the place in which mention was made of some remarkable fact, or which contained some important sentence, which I recited to them, the person who first found it beginning to read. This exercise, exciting emulation, was always particularly interesting to the young persons; but I made it a rule that, when any one person had been the first to find two passages, he should not speak any more. Otherwise the exercise might have been confined to a few who were more expert than the rest. The younger part of this class I commonly exercised by naming any particular chapter or verse, and requiring them to turn to it as quickly as they could.

‘ To this class I gave every month or six weeks a subject to write upon, such as abridgments of particular portions of scripture history, the enumeration of remarkable events in particular lives, as those of Abraham, Jacob, David, &c. in the Old Testament, and Peter, Paul, and others in the New; an account of miracles performed by particular persons, or of any particular kind, as those of Moses, Elijah, Daniel, &c. the instances of Christ healing particular diseases, as blindness, leprosy, fever, &c. accounts of men eminently good, and of others eminently bad, &c. &c. &c. Such exercises as these it will be very easy for the teacher to point out, and diversify in a great variety of ways; but the object of all of them should be to make the pupils well acquainted with the scriptures, and especially the historical parts of them.

‘ Lastly, at the distance of about once a month, I gave to those who composed this class, particular portions of scripture, or some psalm or hymn, to get by heart, which I made them repeat by lot.

To

‘ To the third class I lectured from my *Institutes of Natural and Revealed Religion*, and also my *History of the Corruptions of Christianity*, reading a portion of those works, and enlarging upon it extempore. At one time I read a short course of lectures on *Jewish Antiquities*. In this lecture I encouraged the pupils to ask me any questions whatever; and before I entered upon any lecture, I asked many questions relating to the subject of the preceding, so as in reality to go over the same ground twice. But I never looked to any particular person for an answer, lest some might be discouraged; and if no person made any answer, I explained the same subject again myself.

‘ To this class I gave subjects of greater difficulty to write upon, such as the marks of the wisdom of God in the creation, arguments for a future state, a summary view of the resurrection of Jesus, and other parts of the general evidence of revealed religion, as also views of the rise and progress of the corruptions of Christianity. These exercises were not absolutely required of any person, but were given voluntarily by those of the pupils who had the greatest ability and the most leisure. If any person chose it, I undertook that no person should see his exercise besides myself; but in general, those who brought exercises had the privilege of seeing those of their fellow pupils.’ M. D.

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ART. XXII. *A Charge delivered to the Clergy of the Diocese of Landaff, June 1791.* By Richard Watson, D. D. F. R. S. Lord Bishop of Landaff. 4to. 20 pages. pr. 1s. Evans, 1792.

WE sincerely pity and deplore the weakness of that head, and the narrowness of that heart, which could wilfully misrepresent or censure this liberal, philosophical, and truly christian discourse. For our own parts, we have examined it with great attention, and can find nothing in it unworthy the most zealous member of the established church. The weak and the ignorant alone are intolerant, and only the intolerant could wish to misrepresent the sentiments of this worthy prelate.

The charge commences with noticing the French revolution, which, however, the bishop declines considering in a political view, as he professes that his knowledge of the internal state of France is not such as to enable him to pass a decided judgment. Only this he is induced to think, that whatever may be the event of this wonderful struggle, the French will obtain three things—a trial by jury—an habeas-corpus act—and an incorrupt administration of justice.

Omitting the further consideration of the civil state of France, the bishop proceeds to advert to the change which has been effected in its ecclesiastical constitution. The first alteration that attracts his lordship's notice, is the diminution of the church revenue. On this subject he declares his opinion in favour of a distinction and subordination in the church, but wishes

to see a well-apportioned provision allotted to all. The bishop notices that the church of France (notwithstanding what it has lost) is still absolutely richer than the church of England.

The suppression of monasteries is highly approved by our right rev. author; and from this topic he is diverted to another, viz. the establishment of a complete toleration in France. With respect to the application of the dissenters concerning the Test Act, the bishop declares himself in favour of the repeal.

‘P. 11. I have argued myself, (says he) into this opinion in the following manner:—Punishment for religious opinions is persecution, and evil of any kind, inflicted by the authority of the civil magistrate, is punishment. This evil may respect a man's person, or liberty, or property, or character. Civil incapacity brought upon men by law, is an evil affecting their property and their character; their character, as it exposes them to the imputation of being bad citizens; their property, as it takes from them the possibility of acquiring advantages attendant on certain civil offices. These advantages, whether they consist of wealth, power, influence, or honour, are worth something; their value may be variously appreciated; yet being worth something, the possibility of acquiring them is worth something, and the taking away from any man that possibility on account of his religion, is persecution \*.’

After

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\* ‘An objection to this manner of arguing has occurred to me, and I have no inclination to conceal it.—The supreme magistrate in every civil community has a right to take from the individuals composing that community, any portion of their *actual* property, which he may judge requisite for promoting the public good, for securing the public safety. This principle, I believe, is not universally admitted; it appears, however, to me to be just; and this principle being admitted, does it not follow that the magistrate has at least an equal right to use, for the same ends, the *contingent* property of individuals, attendant on their eligibility to certain offices? May he not justly say to such individuals,—The majority of the persons constituting the civil society of which you are members, is of opinion, that the public safety will be better secured by your being deprived of the property appertaining to certain offices, than by your being possessed of it. You, the minority, are of a different opinion: and there is no common judge to determine which is in the right. You are at liberty to form another civil society; but whilst you continue members of this, you ought to acquiesce in the judgment of the majority—This objection is not so strong as that nothing can be said to invalidate it; nor is it so weak as that nothing can be said in its support; I am satisfied with having impartially stated it.’

‘The day, I think, is not far distant, when that which the house of commons hath refused to acknowledge to be a debt of justice due to the dissenters, will be conceded to them as a boon from



After this declaration of his sentiments on this point, our author thinks it proper to add, 'that he prefers on serious, he hopes, and well-considered grounds---prelacy to presbytery---the use of a liturgy to extemporaneous prayer---a legal payment to a gratuitous support of the clergy.' This, however, he does not think authorises the members of the establishment to compel *others*, by any kind of penalties, to a fellowship of worship.

P. 17. 'You, they ought to say to all who dissent from them, are as free as we are; we affect no dominion over your faith, we are not the lords of God's heritage: go and worship the Creator and the Conservator of the universe in your own way; use no ring in marriage, no surplice in public worship, no particular posture in receiving the sacrament, no sponsors when your children are baptized, no confirmation when they are grown up—but suffer us also to worship God in our way; let neither of us find fault with the other, but preserving good-will, practising courtesy, interchanging good offices, let us all be persuaded that at the last day our different services will be accepted by him, whom God hath appointed the judge of all, with equal regard to the rectitude of our several intentions, and to the means we have used in acquiring information concerning the truth. One of the best means we can use for the attainment of this end, is to keep our minds unprejudiced, open to argument, and free from every degree of acrimony of sentiment or expression, against those who differ from us on any point either of doctrine or discipline.'

In the conclusion our author notices the mischiefs which have been done from time to time by the intemperate zeal of statesmen and churchmen; and recommends to his clergy a 'modest and sincere inquiry into what has been written by the evangelists and apostles, rather than into what has been delivered by Calvin or Arminius, by Sabellius or Socinus.'

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ART. XXIII. *A Letter to the Right Rev. the Lord Bishop of Landaff; containing Remarks on his Lordship's Charge to the Clergy of the Diocese of Landaff.* 4to. 1s. Debrett, 1792.

THE letter before us does not appear to affect the main propositions in the bishop's charge, yet the author possesses shrewdness and ability, and combats, not unsuccessfully, some particular passages which are contained in that publication.

He differs from the bishop, thinking that the advantages which the French will obtain, will be more apparent than real.

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from the state, as a pledge of brotherly love from the liberality of the church. Moderate men in the interim (whether churchmen or dissenters) will, it is hoped, exert their influence in abating the violence, in removing the bitterness, in calming the irritation which have unhappily been excited in the minds of many individuals of both sides.'

---By the decrees of the national assembly, the trial by jury is only partial; they appear to have no security against *false imprisonment* or delay of trial; and their judges are elective and *pro tempore*, which our author does not think promises an incorrupt administration of justice.---He agrees with the bishop in heartily wishing a more equal distribution of our church revenue; but does not think the clergy of France absolutely richer than those of England, since the former are made dependent on the national treasury, and the latter hold their income as a kind of private property. He disagrees with the bishop in considering the test act as a species of persecution, and his arguments on that subject are:

P. 10 'Every law is an actual infringement upon the natural rights of man; but as no society can exist without laws, they are therefore made, to argue generally, for the good of the whole, not regarding that the rights or privileges of one man are infringed upon by a particular law, more than those of another; and the best human law that can be enacted, will ever be attended with some partial evil: thus, according to your lordship's arguments, every member of society is persecuted; and, to use your lordship's words, it is not the quantity of oppression which affects minds of sensibility, so much as the circumstance of being oppressed at all. But the dissenters, my lord, are not more persecuted than their fellow-subjects, who are excluded by law from enjoying particular offices that procure wealth, or power, or influence, or honour.'

He thinks the continuance of the test laws is not attended with any considerable inconvenience to the dissenters, and believes that very few of them would be discontented, if their leaders did not commit them on various occasions, contrary to their knowledge or inclination. He agrees with his lordship, that as much danger may arise from a blind adherence to ancient tenets, as from inconsiderate innovations; but thinks that all parties should be pretty unanimous with respect to the part which needs amendment, as well as with regard to the substitute, before an alteration is attempted. The alliance between church and state, our author considers as consisting, on the one part, in the necessity of supporting a regular body of clergy, and on the other, in the assistance which the teaching of sound morals affords to good order and government.

On some topics, however, our author is evidently mistaken; and we have no doubt but his candour will thank us for setting him right. We cannot agree with him, that the bishop's mention of the French revolution can be construed into an approbation of that event, since the bishop himself has carefully guarded his auditors against the conclusion that he presumes either to approve or condemn it. Our author certainly makes but a very lame defence of the monastic institutions, when he only observes that their suppression probably originated in France

from the same base motives as it did formerly in England. From our own observation we cannot help thinking the assertion ill founded, 'that dissenters will rather suffer inconveniences than trade with churchmen,' since we have never been able to discover any religion predominant in trading concerns than that of mammon; and if the trading part of the dissenters suffered such considerations to interfere with their true interests, it would be a speedy means of their becoming all bankrupts.--In the same spirit our author attributes to venal and interested motives, the support which the dissenters gave to the revolution, and the succession of the house of Hanover; on the contrary, we believe no person who is really acquainted with the history of this country, and of the dissenters in particular, will ever hesitate in attributing to that body a genuine enthusiasm in favour of liberty, sometimes imprudent perhaps, as all enthusiasm is, but never insincere. D.

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ART. XXIV. *Remarks on the Charge of the Bishop of St. David's, delivered at his primary Visitation, in the Year 1790.* By a Dissenting Minister. 8vo. 63 p. price 1s. Matthews. 1791.

IN the leading particulars which distinguished the bishop of St. David's celebrated charge, [see our Review, Vol. X. p. 83.] this remarker, who is a friend to the orthodox system of faith, adopts the same sentiments. He is of opinion, that the peculiar doctrines of the Gospel, particularly *justification by faith*, ought to be more frequently made the subject of preaching, and is a great enemy to what he calls dull, insipid, unanimated lectures on morals. He considers science and religion as objects of different faculties, reason and faith; declaims upon the insufficiency of human reason; and calls upon the clergy to inculcate upon their hearers the necessity of relying, not upon moral virtues, but upon the righteousness of Christ for salvation. He agrees with the bishop, in separating morality from religion, and in treating it with comparative contempt, as a thing common to atheists and infidels as well as christians. At the same time, he entreats the bishop to act consistently, by zealously preaching the doctrine of justification himself, and encouraging others to follow this evangelical strain of preaching, even though he should be opprobriously called the *methodistical bishop*, remembering his own advice, 'not to be scared from his duty by the idle terror of a nickname.'

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ART. XXV. *An Essay on a Passage of St. Paul, 1 Cor. Chap. xi. Ver. 10. addressed to the Lord Bishop of Exeter, and published by his Lordship's Request.* By John Hayter, A. M. Chap-



Chaplain to the Right Hon. Earl of Clarendon. 8vo. 31 p. pr. 1s. 6d. Wilkies. 1791.

THE translation here given of 1 Cor. xi. ver. 3 to 16, is as follows :

P. 15. 'Ver. 3. But I would have you know, that the head of every man is Christ : and the head of the woman is the man, and the head of Christ is God. 4. Every man praying, or prophesying, HAVING HIS HEAD COVERED, dishonoureth his head. 5. But every woman that prayeth, or prophesyeth, with her head uncovered, dishonoureth her head ; for it is even all one, as if she were shaven. 6 For if the woman be not covered, let her also be shorn ; but if it be a shame for a woman to be shorn or shaven, let her be covered. 7. For the man indeed ought not to cover his head, for as much as he is the image and glory of God ; but the woman is the glory of the man. 8. For the man \* is not of the woman, but the woman of the man.

9. Neither was the man \* CREATED for the woman, but the woman for the man. 10. For this cause ought the woman, † ACCORDING TO † ESSENTIAL † DIFFERENCE OF † SEX † TO HAVE A COVERING ON HER HEAD, because of the angels, "spies," or "officiating ministers." 11. Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord. 12. For as the woman is of the man, even so is the man also by the woman : but all things are of God. 13. Judge in yourselves ; is it comely that a woman pray unto God uncovered ? 14. Doth not even \* NATURE itself teach you, that if a man have long hair, it is a shame unto him ? 15. But if a woman have long hair, it is a glory to her : for her hair is given her for a covering. 16. But if any man seem to be contentious, we have no such custom, neither the churches of God.'

This interpretation, intended to elucidate a very difficult passage, is supported by ingenious criticism ; but it may be questioned, whether it does not suppose greater metaphysical refinement in the apostle's use of the terms, *Εἶναι*, *ἐκ τῆς οὐσίας*, *Φύσις οὐσία*, than is elsewhere found in his writings.

ART. XXVI. *Arius Slain, and Socinus Mortally Wounded ; by scripturally proving a Plurality of Persons in the Godhead ; that Jesus Christ has all the Divine Names applied to him ; and that he is essentially Christ, the Wisdom and the Power of the Godhead. Addressed to Joseph Priestley, LL. D. F. R. S. By an Old Seaman. 8vo. 242 p. pr. 2s. 6d. Jordan. 1792.*

\* All these three terms, IS, CREATED, NATURE, points out the ground-work of the apostle's argument, namely, the essential difference of sex.

† ΕΞ ΟΥΣΙΑΣ, agreeing with ΕΣΤΙΝ and verse 8, ΕΚΤΙΣΘΗ and verse 9, ΦΥΣΙΣ and verse 14.

‡ ΕΧΕΙΝ ΕΠΙ ΤΗΣ ΚΕΦΑΛΗΣ. As in verse 4th ΚΑΤΑ ΚΕΦΑΛΗΣ ΕΧΩΝ is translated HAVING HIS HEAD COVERED.'

WHAT sort of a broadside this honest tar gives his enemy may be in part conjectured from his own account of the work.

P. I. 'The reader, who favours Dr. Priestley's religious notions, is entreated carefully to remember that he has only that doctor's own assertions, or those of other fallible men, to support his opinions; while the writer of the following sheets has the testimony of the whole word of God, even that of all the inspired prophets and apostles: therefore, whether the evidence of all those is to be taken, or that of a pitiable man, like Dr. Priestley, judge thou impartially and without prejudice; and, at the same time, recollect that the opinions of the wisest and best men of all ages, for more than seventeen hundred years, have been diametrically opposite to that he seems so desirous of propagating and establishing; with this view, among others (I suppose,) to rob the humbled christian of his only sure consolation, by endeavouring to destroy "the truth as it is in Christ," see Ephes. iv. 21; and undeify "the Lord of glory," 1 Cor. ii. 8. But, blessed be God, his artillery is only single-cast, honey-combed with rust, of wicked Cain's mould, therefore in a short time will burst, and destroy the whole crew with an utter and eternal destruction. Also the carriages on which his artillery is mounted are of a nature that must speedily decay, being full of sap, and constructed by a Mr. Human Reason, whose evidence in spiritual things has been little regarded by experienced fathers in Christ, on account of his imbecility and insufficiency, for near six thousand years. Beside, seamen hate sappy timber, because it will not endure the trial of various climates; for when a seaman undertakes a-siege, if his artillery be duly proved, and his carriages well constructed of timber that has been thoroughly seasoned, he does not easily relinquish it, especially when his artillery is double fortified, as mine is, by the Old and New Testaments, which have withstood the united batteries of the world, Arians, Socinians, &c. &c. and the devil, for at least 3280 years, since that excellent founder Moses cast the first parts of this invaluable artillery.'

Those who, from this specimen of the author's style, may wish to become acquainted with his method of reasoning, and his talents for criticism, may consult the work. It is impossible for us to detail his twelve irrefutable proofs, that Aleim is a plural noun; his innumerable, irresistible, and incontrovertible proofs, that Jesus Christ is God; his full refutation of many of Dr. Priestley's strange assertions; and in fine, his 'cloud of witnesses, such as earth, *nor* hell, are *not* able to resist, much less any single mortal, though known by the titles of

LL.D. F. R. S. *et multiplicato sono.*

M. D.

ART. XXVII. *Casus Principis; or, An Essay towards a History of the Principality of Scotland: With some Account of the Appanage and Honours annexed to the second Prince of Scotland.* By Hugh Macleod, s. s. T. P. Professor of History in the University of Glasgow. 4to. 220 pages. Pr. 10s. 6d. in Boards. Nicol. 1792.

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THE avowed design of this work is to investigate a part of the Scottish history and constitution that has been but little attended to, and is, generally speaking, ill understood. The origin, nature, and extent of the estate, honours, and privileges of the Prince and Stewart of Scotland, are subjects which have engaged but little of the attention of the historian, the lawyer, or the antiquary, and it is here lamented that nothing like a regular essay on that subject has hitherto made its appearance.

‘It was not,’ says Mr. Macleod, ‘nor was it likely to be apprehended by the early writers on Scottish affairs, that a matter so important and interesting, and so universally known and understood, at home and abroad in their day, as the estate and honours of the Prince of Scotland, might one day cease to be an object of public attention and regard; and that for so long a period of time as to occasion it to fall into almost general neglect and oblivion. Far less did it enter into their thoughts, that a time would come, when it would be a question whether there be a Prince and Stewart of Scotland, or not? and if there be, whether or not he possesses a real principality and stewarty? whether his dukedom be a real dukedom, his earldom be a real earldom, or whether those and his various other honours, be not merely nominal and mock honours, without real dignity or privilege? In short, whether the personage who has legally succeeded to the principality of Scotland, be a nobleman, or is entitled to the rank and rights of the lowest patent-baron who goes to parliament by his representative? Yet this time, so little expected, is come; and this question, so extraordinary in its nature and tendency, has been stated, and now is at issue, and the negative side of it powerfully supported.

‘And since the rights and dignities of the Prince have been called in question, in this new and extraordinary manner, it has appeared how little men have been accustomed to think or enquire upon the subject, and how few are in any degree informed concerning it. This is the less to be wondered at, or blamed, because every former question that has arisen concerning the Prince has had a quite contrary tendency; and was brought forward with no other view, than to secure, fortify, and perpetuate, all his rights, honours, and privileges. And, these having been long ago so solemnly established, recognized, and fortified, and made a most sacred and inviolable part of the constitution, this has occasioned that, for a considerable time past, the subject has not been agitated, the point has been taken for clear and incontrovertible, and so the establishment and nature of the Scottish royal appanage came to be little enquired into, or understood, except by the few, who have leisure and inclination to search into matters of antiquity and literary curiosity.

‘In this situation it was conceived, that a concise and faithful state of the *Case of the Prince* might be no unacceptable present to the public. It is a case of importance, in its own nature, as being intimately interwoven with, and forming no inconsiderable article of, our sacred and inestimable constitution; and it derives additional consequence from the rank and character of the exalted personage, whose honour and interest are immediately concerned. The design, therefore, will not be disapproved by any who is sincerely attached to our happy national establishment, and to the legal rights of the illustrious House of



Brunswick; a house never, till now, charged with usurping powers, which the law had not conferred upon it. And to none, it is presumed, will the attempt to illustrate this subject be more acceptable, than to the persons who have brought the rights of the Prince Royal into question, at this time.'

The author having thus stated the nature and design of his investigation, commences his laborious and indefatigable inquiry.

SECT. I. treats of the Prince of Scotland till the death of Robert I.—It here appears, that before the accession of the house of Stewart to the Scottish throne, the Prince Royal of Scotland had no appanage which he could claim by birthright; and depended for his support upon the pleasure of the king for the time being. When arrived at the age of maturity, the Princes of Scotland were usually appointed to the government of one or more of the northern counties of England, as long as those counties continued to be subject to the crown of Scotland.

Of the Scottish sovereigns from William the Lion to Robert Bruce, none had arrived at such maturity of age before accession, as to render a separate establishment necessary or suitable, if we except, perhaps, Alexander, the son of William; for it seems probable that he obtained an establishment, although authors are silent upon that subject. Robert I. 'whose watchful care extended to every national interest, and public concern,' did not indeed create the perpetual provision for the Heir Apparent, yet he laid the foundation of it; and his liberal grants to his daughter at her marriage, and to her son, after her death, constituted a main part of what was afterwards known by the name of the Stewart Lands, and erected into a principality for supporting the dignity of the Prince Royal of Scotland for ever. The king having thus thought it suitable to the honour of the nation, and to his own, that the presumptive heir of the crown should possess a provision, independent of the bounty of the reigning sovereign, he settled a considerable estate on his infant grandson, out of the forfeitures of Sir William de Soulis and Sir Roger de Moubray. The date of this grant is not precisely known, but our author conjectures it to have been in 1320.

SECT. II. Of the Prince from the death of Robert I. to the eighth year of Robert III.—Mr. M. here examines, and attempts to refute, several of the positions laid down by Buchanan.

SECT. III. Of the erection of the Principality of Scotland.—This occurred, according to Sir George Mackenzie, in 1371, during the reign of Robert II. Another, and the most generally received opinion, is, that this event happened in 1398, during the reign of Robert III.; Mr. Chalmers thinks that it did not take place before the reign of James III. This last opinion is here termed 'a mistaken notion.'

SECT.

Sect. iv. Of the Duchy of Cornwall ;  
 Sect. v. Of the Dauphine of France ;  
 Sect. vi. Of the Principality of Wales.—The author treats of these three subjects, on account of the analogy subsisting between them and the principality of Scotland.

Sect. vii. Of the Charter of Robert I. to Prince James.

Sect. viii. Of the Act of Annexation and Confirmation,  
 A. 1469.

Sect. ix. The Principality not a Part of the Estate of the Crown.

Sect. x. The Principality a Palatinate.

Sect. xi. Opinions of Lawyers and Decisions of Judges.—Under this head the writings of Craig, Mackenzie, Balfour, &c. are quoted and examined relative to the rights of the Prince. As to his dignity, the return of the Lords of Session, in obedience to an order of the House of Peers, of the 12th of June, 1739, is here stated, they having inserted the name of the Prince as *Duke of Rothsay* in the list of the peers of Scotland, although it had been omitted in the union roll.

Sect. xii. Of the Property of the Principality.

Sect. xiii. Of the Style and Titles of the Prince, with some Notice of the Honours and Estates annexed to the King's second Son.

Sect. xiv. The Prince's Seat and Vote in Parliament.

Sect. xv. Of the Administration of the Principality.

Mr. Macleod has taken great pains, and bestowed a considerable portion of time and labour, in a discussion which has not only for its object to ascertain the rights and claims of the Prince of Wales, as Duke of Rothsay, but also to substantiate his vote, as a peer of Scotland, the validity of which has been contested on a late memorable occasion. s.

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ART. XXVIII. *High Church Politics: being a seasonable Appeal to the Friends of the British Constitution, against the Practices and Principles of High Churchmen; as exemplified in the late Opposition to the Repeal of the Test Laws, and in the Riots at Birmingham.* 8vo. 195 pages. Price 3s. 6d. Johnson. 1792.

THIS writer is no mean combatant in the disputes of the present times. His tone is firm, his censures are bold, his assertions are strong; but he has taken pains to be well informed, and instead of resting his cause upon general argument, or endeavouring to dazzle his readers with rhetorical splendour, he makes a direct appeal to facts.

The clergy of the church of England our author divides into two classes, the high and the low church. His idea of their respective character is, that the latter see no danger in reforming, as occasion requires, the errors of an establishment, and adapting

adapting it to the existing state of mankind, and trust for its security to the intrinsic worth of its doctrines, and its hold on the affections of the people; whilst the former, having no dependance on the power of religion unaided by civil government, and yet claiming a divine commission, will allow of no alteration in the established system, and oppose the cry of the danger of the church to every attempt at improvement. It is to clergymen of this latter description only, that he professes to address his strictures on the conduct of ecclesiastical politicians. He declares himself a friend to our present form of government, and no enemy to church establishments in general, especially in countries where they have long prevailed; but maintains that an establishment, whatever be its form, ought to be accompanied with the enjoyment of religious liberty, in its full extent, by those who dissent from it.

The first point which is here examined is the conduct of the clergy and high churchmen in their opposition to the repeal of the Test laws. The expedients employed to prevent the repeal are detailed, and the opposers are charged with dishonest artifice, and with furious and intemperate zeal. The chief facts adduced in support of this charge, are the interference of prelates in parliamentary elections, certain attempts made to inflame the resentment of the legislators, and numerous publications in which the principles of the dissenters were represented as hostile to the civil constitution.

The late riots at Birmingham next pass under review. They are minutely related, and a parallel is drawn between these riots and those which happened in Warwickshire in the time of Sacheverel. The examination before the house of commons of one of the evidences respecting these Jacobite riots, and the addresses of the house and of the dissenting ministers on this occasion to the king, are given at length, and it is added, that the sum granted by parliament to make good the damage was 5579l. 15s. 3½d.

Of this chapter the following is the concluding paragraph.

\* P. 60. The dissenters of Birmingham have, under trying circumstances, conducted themselves with exemplary moderation. Accused of no crime, and conscious of no delinquency, they trust that government is not unmindful of their situation, and will provide for their protection. But they, and the dissenters in general, must observe with regret the strong impression made by the misrepresentations of their enemies, and deprecate the rising spirit of persecution. Upon former occasions, when the meeting-houses of dissenters were destroyed, and their property wasted, by Jacobites and high churchmen, they were treated with every degree of confidence and affection by government, and received compensation for their losses. But if the time shall hereafter come (and no one who speculates on the present situation of parties in this kingdom can be assured it is far distant) when the government of their country shall be not able or not careful to protect them from the violence of high churchmen, they feel



feel consolation in the reflection that there will be happier countries, and climes more congenial to liberty, ready to receive them; where they may enjoy, and support by argument, their religious opinions, without being stigmatized as rebels, or traitors; where they can be secure in their property and persons; and where they will be excluded by no tests from the common rights of citizens. Such an asylum for the oppressed already presents itself in America; and in Ireland, churchmen and dissenters can live together in the mutual intercourse of friendship. For *their country* they fear much; they have seen revived, and fostered at court, that party which the friends of liberty have ever regarded with abhorrence, and the princes of the house of Hanover have, from motives of self-preservation, always studiously kept under. To the ears of the true whigs of England, the jacobitical cry of 'church and king' can afford no pleasure, nor can the triumphs of high churchmen secure our happy constitution. The plundering of houses, and the destruction of private property, do not tend to preserve the public peace; and the riots at Birmingham afford a bad preface of what may be expected from the revival of the party. Religious animosity invigorates its zeal in politics, while politics are made a mask for persecution. "The church," as Mr. Fox justly observed, "never interfered in politics, "but for mischief," and its history, as a party, is made up of rebellions, proscriptions, tumults, and devastation. How such an evil spirit should have been regularly nurtured for so long a succession of time in so large a part of the clergy and people of England, it shall be now my business to explain: it cannot be unimportant to trace it to its source."

Our author next undertakes to prove, that persecution for conscience sake is a tenet of the church of England. The constitution of the church has, he asserts, received no material alteration since its original institution at the reformation. The law for the burning of heretics was indeed repealed in 1676; and in the acts of toleration the state has interfered to check the power of ecclesiastics; but still the church, in its internal constitution, remains the same. Its clergy even now boast of its divine origin; it still assumes to itself, exclusively within this kingdom, all truth; it still may persecute some sectaries as heretics, and punish them for their opinions by excommunication, by degradation and other ecclesiastical censures,

'P. 69. These laws are still put in execution; and about three years ago, in Cornwall, a poor fellow, a dissenter, was libelled in the spiritual court for not attending divine worship at his parish church on Sunday. He had not taken the oaths required by the toleration act, but it being a sufficient defence to take them at any time during the persecution, he applied to the magistrates of the county at their quarter sessions, who illegally *refused to administer them*. The consequence was that he was excommunicated. Upon a representation from the committee in London for taking care of the civil concerns of the dissenters, the chairman of the sessions acknowledged the error of the justices, and the man took the oaths at the ensuing sessions; but it was then *too late*. A noble peer (Earl Stanhope) in the year 1789, moved in the house of lords for the repeal of these persecuting laws; but to  
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the disgrace of the church, the bishops contrived to defeat the attempt.'

\* P. 70. There is another circumstance of great hardship and oppression, which is becoming daily more grievous, viz. that all sectaries, except quakers and jews, are obliged to solemnize their marriages according to the rites of the established church. Until the year 1753, their marriages, solemnized in their own congregations, were valid, and the alteration then made in the law has been productive of very serious hardships. There are now in Nottingham goal some women, who have been confined there several years, and, unless the legislature shall humanely interfere, must be imprisoned *for life*. They are said to be persons of irreproachable character, and have been married according to the ceremonies of their own sect; but as they are neither quakers nor jews, their marriages are, in the eye of the law, invalid, and their children bastards. They have been libelled in the ecclesiastical court for incontinency, and are now confined upon a sentence of excommunication for not submitting to its orders. As an instance of the absurdity of this law, it may be observed, that a protestant dissenter, who is entitled to the public enjoyment of his own mode of worship, cannot be married in his own church, while that privilege is allowed to jews, who are not tolerated at all; whose synagogues are illegal conventicles, and who remain in England at the constant risque of persecutions, by which their property, liberty, and life, may be forfeited.

\* So long, therefore, as the present system of church discipline shall remain established; so long as by no public act the right to persecute shall be disclaimed either by church or state; so long as the state shall leave large classes of citizens, professing the faith of Christ, to the censures of the spiritual courts, and keep in force laws, by which their fortunes, liberties, and lives may be taken away by the temporal ones; so long as sectaries shall be obliged to comply with the ceremonies of the established church in the solemnization of their marriages, it cannot with truth be asserted that a toleration of *all* the different sects of christians, each in its own mode of worship and doctrines, is admitted in England, and made a maxim of *its* government.

In order to prove that passive obedience and non-resistance are doctrines of the church of England, and that the clergy are infected by them, our author appeals to "The Institution of a Christian Man," published by authority in 1540; to the xxxviith Article of Religion; to the Homilies concerning Good Order and Obedience to Rulers and Magistrates, and against Rebellion; to the Injunctions of 1536, &c; to the Canons of the Convocation called in 1602 and 1640; to the Liturgy, particularly the Prayer for the King after the Commandments, the Prayers to be used on the Thirtieth of January, and Twentieth of May; to the Orders of the Metropolitans in 1622, and 1688; and to the Declaration and Decree of the University of Oxford in 1622 and 1647, and of the Address of Cambridge in 1681; and, lastly, to the sermons and other writings of the clergy, some of which have been censured by parliament, especially Sacheverel's sermons in 1702, which were ordered to be burnt

burnt by the common hangman, and the Thirtieth of January sermon by Dr. Nowell, preached in 1772, the customary thanks for which, precipitately given, were expunged from the Journals. Extracts from these vouchers are given at length, and the chapter concludes thus: P. 102.

• One obvious inference from these instances, as well as from the late resolutions and conduct of the clergy is, that the spiritual poison, which operated with deadly effect before the revolution, has not yet lost its effect, and that the reformation of one, at least, of the universities (as recommended by Mr. Locke) is still wanting. It is a most serious consideration, that the youth of our most illustrious families should, at their entrance into life, be obliged to declare (as the condition of being permitted to begin their course of education) that passive obedience and non-resistance are godly and wholesome doctrines, and then should be left in the care of those, by whom the principles of liberty must be, at best, but feebly inculcated.'

The two remaining chapters of this work are employed in stating and answering the intolerant and arbitrary principles on which the Test laws are defended, and in shewing that the protestant Dissenters are friendly to the church, and are peaceable and loyal subjects. In these chapters, as well as in other parts of the work, are interwoven strictures on a celebrated pamphlet, entitled, "Review of the Case of Protestant Dissenters." For our author's arguments and citations respecting the alliance between Church and State, the nature and extent of Toleration, and other topics, we must refer to the work, after making two further extracts.

Speaking of the degree of toleration beyond which high churchmen are not inclined to proceed, our author says, P. 127,

• That the restrictions to be imposed on nonconformists are to vary as the danger to the established church is more or less imminent, is clear; for the reviewer tells us, that the right of private judgment cannot "be acknowledged *without restriction, more or less, by any established church in Christendom*; a denial of any such unlimited right," (as the nonconformists contend for) "being implied in the very idea of an establishment." And this he farther explains at the conclusion of his preface, by his hearty prayer (good, holy man!) that our indigenous dissenters may "open their eyes to the discernment of this truth; that toleration on the part of government, and a cheerful submission on the part of the tolerated *to some necessary restraints*, are the only terms upon which churchmen and dissenters *can ever walk together as friends*." Here he speaks out boldly, and in the language of authority; and let me add also, that in these two short sentences, he has done more injury to the established church, than Messrs. Price, Priestley, and Robinson, in all their publications. He has here given to the enemies of the church the strongest argument that can be devised against establishments *in general*. If it is "implied in the very idea of an establishment," that the right of private judgment *must* be restrained and limited, and that the civil government *must* exercise a jurisdiction over the consciences of men, and that too, to *any* extent, every establishment is founded in oppression, and the government that supports



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supports it can be just neither in its principles nor administration. The nonconformists have lamented the injustice of their country, which laid them under restraints and disabilities, for differing from the establishment in certain opinions, which do not in the smallest degree prevent them from being good subjects, or faithfully performing any civil duties. But they have not been accustomed to consider these oppressions as so necessarily interwoven with the establishment, as that in seeking their own relief, they must in proportion accelerate its destruction. They have not been accustomed to look with an hostile eye to the church. But if the only terms on which they and churchmen can ever walk together as friends, are the submission to such necessary restraints as *churchmen* may think fit to impose, they must feel it their duty to enter a protest, and refuse the proffered amity.'

The sound policy of abolishing religious Tests, is thus clearly stated, p. 146.

'In one word, where the state has selected and established that sect, which is approved of by the majority of the people, or which, by the fitness of its internal form of church government, is best fitted to unite with the civil constitution (as the Reviewer would say) and has provided for the maintenance of its clergy, it is the duty of the civil power to take all the other sects under its protection, and to defend them, as well from the incroachments of each other, as from the usurpations of the established one. Against an establishment so constituted, those, not included in it, would have no motive for ill will. In all great questions within the jurisdiction of the civil government (and this we assume to be one) the majority must decide, and the minority submit. It often happens that the people are divided in opinion upon public measures, and it would be as reasonable, for instance, to incapacitate all the friends to a reform in parliament, as the dissenters. If the latter must necessarily be dissatisfied, and inclined to undermine the Church, the former must necessarily be disposed to use the influence and authority "impolitically entrusted" with them, to undermine the civil constitution. They have both applied to parliament for an alteration of the laws, or, some may say, an amendment of the constitution, and both without success; and there is nothing criminal in endeavouring by argument to change the opinions of our legislators, to whom at last these questions must be again referred. This is what every state must necessarily be liable to, and is no more to be complained of in this instance, than where the reform of any merely civil corporation is in view. High churchmen, indeed, artfully cast a veil of sanctity over the church\*, and to examine the truth of its doctrines, or the propriety of its discipline, has been treated as sacrilege. But the triumphs of priestcraft are nearly over in this country, and those doctrines and that discipline are now openly discussed and controverted. The dissenters in general, so far from bearing ill-will to the establishment *as such*, admit its utility † as a mere human insti-

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\* The common council of London, in their resolutions of the 25th of February, 1790, inclosed both the church and state in the mantle of sanctity, and spoke "of our sacred constitution in church and state."

† Bishop Warburton, Bishop Halifax, Archdeacon Paley, and in general



institution, on the whole well calculated for the instruction of the people in the principles of morality and religion. But they join with many of the most respectable members of the church itself, in the wish to see it reformed and improved, particularly in what relates to civil and religious liberty. How the wishing for the improvement of the established church can be a bearing of ill-will to it, remains for high churchmen to discover.'

If this work be in some instances too vehement in its censure, it is nevertheless entitled to respectful attention, on account of the degree of good sense which it discovers, and the number of facts, and authorities, to which it appeals.

M. D.

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ART. XXIX. *The Speech of Warren Hastings, Esq. in the High Court of Justice in Westminster Hall, on Thursday, June 2d, 1791.* 8vo. about 160 p. pr. 3s. Debrett. 1791.

HOWEVER widely they may differ in regard to his political conduct, the friends and enemies, the defenders and accusers of Mr. Hastings, entertain but one opinion relative to his abilities. His speech on the 2d of June, 1791, was avowedly an able one, and as it contained the substance of his defence to the various charges adduced by the managers of the prosecution, we shall give such parts of it, as may enable our readers to form a judgment of the whole, implicitly following the arrangement laid down by himself.

'After some previous compliments to the court, Mr. Hastings lamented, that of thirty-four gentlemen who composed the list of witnesses that he had originally selected for examination, on the different successive allegations of the various charges, some were dead, some were returned to their situations in India, and others, after an annual but fruitless and disheartening attendance, were dispersed in unknown parts of these kingdoms, or perhaps in the remoter regions of Europe: those whose attendance he could now engage, were few in number, and being connected with him in the habits of familiar intercourse, he was afraid that their testimony, for that reason, would be liable to be depreciated by the licence of the managers.'

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general all the modern defenders of the established church, have rested its right to a preference solely on its *civil utility*. The dissenters in general have not been inclined to controvert thus much of their argument in its favour, having no system of church discipline to set up in its room, and conceiving highly of the beneficial influence of the instructions of its clergy on the minds of the people. But the best institutions are liable to be perverted; and whenever, upon the whole, an establishment is so conducted, as to do more mischief by introducing narrow bigotted notions *in religion*, destructive of that charity which it ought to inculcate, and principles *in politics* inimical to that civil constitution of government, which has given it a preference, than it does good in the immediate object of its institution, it ceases, as churchmen admit, to be *useful*, and forfeits all claim to public confidence and favour.

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‘ He begged leave to know if their lordships would admit it as an excuse for insufficient evidence, that he should have had better to produce, had his trial been finished within a reasonable time from its commencement? He was deprived, he said, of the benefit of many witnesses, such as lieut. col. Eaton for example, who could have incontestibly proved the disaffection of Cheyt Sing, not by any neglect on his part, but merely by the extension of a criminal trial beyond the chances of duration in human life. Every year also had taken from him some of his judges, and new ones had succeeded, by creation, inheritance and election.

‘ He was willing to refer himself to their lordship’s immediate judgment, and for his acquittal he would trust most confidently to the evidence adduced by his prosecutors themselves, being satisfied that no criminal allegation in the charge had been established against him; and that almost every one was refuted, either by oral testimony, written documents, or the contexts added by the vigilance of his counsel, to the partial and mutilated extracts from them, which were introduced by the managers.

‘ Delay had been unjustly attributed to him; it had been said, that he might have answered article by article; but that proposition had been rejected by the professional men retained by him, and who alone were capable of judging of its propriety. Who could have imagined, that four sessions would elapse before he could have an opportunity of answering the charges? there was no precedent in the history of this kingdom, of a criminal trial lasting even through one session of parliament, much less through five.

‘ Their lordships had been told, that he had ruined and depopulated the provinces entrusted to his care; that he had violated treaties, and brought disgrace and discredit on the British name in India; that he had oppressed the native inhabitants by his extortion; that he had wasted the public treasure by profusion; and that he had been guilty of disobedience to the orders of his superiors. These formed the substance of the general charges urged against him.

‘ In refutation of the first, namely, that he had ruined the country committed to his care, he need only say, that he had augmented the revenues of his government from three millions to five. These had increased since his departure, and were still increasing; infallibly proving thereby an increased population, and a good government in former years.

‘ In answer to his having violated treaties, and brought disgrace and discredit on the British nation, he desired leave to inform their lordships, that Mozuffer Jung, nabob of Furuckabad, and Fyzoola Khan, the Rohilla chief of Rampore, requested his successor, by letter, to be treated by him, exactly as they had been treated by Mr. H. The letters also of Moodajee Boolla, (first in rank of the Mahratta feudal chiefs,) the sovereign of Berar to Mr. Macpherson, made honourable mention of him, as did those of Nizam Ulmoolk (the chief or subadar of the province of Deccan) to his majesty, and of Madajee Sindia, (a Mahratta chief in the west of India) to his majesty and the company, being strongly expressive of their high sense of his justice and good faith.

‘ In

In answer to the charge of having oppressed the natives by extortions and exactions, he asserted that he had the testimonials of all ranks in his favour. True it is, his accuser had asserted, that those testimonials had been extorted, and in a figurative manner had exclaimed, "that the hands were yet warm with the thumb-screws that had been put on them." The absurdity of this declaration was evident, for his influence in India had long ceased, and it was seldom that mankind were grateful enough to do common justice to a fallen minister; he believed, indeed, that there never was an instance in the annals of human nature, of an injured people rising up, voluntarily to bear false testimony in favour of a distant and prosecuted oppressor.

In reply to his having squandered away the public treasure, he observed that their lordships had only to refer to the amount of the expences, civil and military, of the government of Bengal, during his administration, and that of his successor in peace and in war: let the balance, which was very considerably in his favour, determine whether he had been profuse or economical.

In answer to the general charge of disobedience to the orders of the court of directors, he would not pretend to say that he had in no instance deviated from their instructions—most assuredly he had; but whenever he had done so, he trusted that he should be able to justify those deviations by the necessity of the case, and by the event. The repeated thanks of the court of directors, proved that they were satisfied with the general line of his conduct. The general sense of the proprietors had been at all times in his favour. With a view of recalling their lordships' attention to this important matter, he would now enter into a cursory examination of the four several articles that had been brought before them.

*Benares charge.* In reply to this, (the principal accusations in which were, the violation of a treaty with an independent prince, by unjustly compelling him to pay five lacks of rupees annually for three years, the arresting of his person, and the intention of imposing an enormous fine for reputed delinquency, expelling him from his country, &c.) Mr. Hastings contended, that Cheyt Sing was not an independent prince, but like his father and grand-father, the vassal of Sujah Dowla; in short, he was nothing more or less than a zemindar. As every government has in time of danger and necessity, a right to encrease the taxes and revenues of their subjects, so the British government in Bengal had a right to encrease the tax, rent, or revenue of Cheyt Sing's yearly payments, who was its subject, and of that necessity government alone could judge. The sum demanded was only five lacks, and this was not made until after the commencement of a war with the Mahrattas, and the intelligence of a war with, and an invasion from, the French. The various objections, difficulties, and delays, made by the rajah in the payment of the required aid, had occasioned Mr. H. to make a journey up the country, on purpose to call him to an account for his conduct, and the result of it was his imprisonment and rescue, a rebellion, and his consequent expulsion from the country. The intended fine of 50 lacks of rupees, that had been urged against him, was undoubtedly large in sound, but it by no means exceeded the ability of



Chey Sing, and a small fine would not have operated as any punishment on a man of his opulence. In his choice of a successor to the Rajah, he was guided by rules of consanguinity and hereditary succession, and in settling the revenues he did what his duty to the company required, and the annual payments of the same sum fully proved that the country had not been over-rated.

*Begum charge.* In answer to this, (viz. that after the supreme council had guaranteed the Begum in the possession of the treasure left in her custody by her deceased husband, Sujah Dowlah, he permitted her son to resume the said treasures by force, and thereby violated the guarantee) Mr. Hastings insisted on the begum's disaffection to the British government, as she and her ministers had aided and assisted Cheyt Sing in his rebellion, and thus rendered the guarantee no longer binding. He asserted, also, that the begum had no equitable right to the treasures of her deceased husband, which ought to have been employed in the liquidation of his immense debts.

*Presents concealed and avowed.* In reply to this, Mr. H. affirmed, that he never accepted any thing more than the common *zeafut*, and even of this there was no proof but his own admission. He did not pretend to deny that he had received the usual entertainments which were then (for it was previous to the act of parliament prohibiting the receipt of presents) usually given by the visitor to the visited, and acquiesced in by all his predecessors: he did not, however, add one single rupee to his fortune by this allowance; and he was confident that he must have charged a large sum to the company, if it had not been paid to him according to invariable usage, from the Nizamut. Time would not permit him to say any thing more in exculpation of himself, from the remainder of the allegations in this article, nor was it necessary, since no evidence had been given upon them; but he solemnly declared, that each allegation was utterly false, and without a shadow of foundation; he also solemnly declared, that he never, either directly or indirectly, had received a present from Nundcomar, or any other person mentioned in this division of the charge.

As to the avowed presents, he confessed that there were certain inaccuracies in his statement relative to the bonds that had been urged against him; as to his reason for accepting the presents alluded to, they originated in the necessities of the company, and the managers had failed in their endeavours to shew any corrupt act of his in favour of the persons from whom these presents were received. Whether he did or did not intend to apply any one of the sums received by him, for his own use, was a point which could be known only to God and his own heart; but he solemnly, and with a pure conscience, could affirm, that he never did harbour such a thought for an instant, and was too intent in preserving India to Great Britain, from the moment he was informed that France meant to dispute the empire with her, to bestow a single thought upon himself or his own private fortune. As to the act of parliament, he had explained it to the best of his judgment, for he had never heard it suggested, that it deprived the company of the right of receiving the customary presents,

sents, until he was informed of that interpretation by some members of the house of commons.

*Contracts and allowances.* In regard to this, which formed the fourth article, Mr. Hastings allowed that he gave Mr. Sullivan a contract for opium, without putting it up to the highest bidder; he himself had created that resource of revenue, and this commodity was of a nature so liable to frauds and adulterations, that it was detrimental to the interests of the company to give a contract upon such low terms, as to drive the contractor to the necessity of debasing its quality to preserve himself from loss; in short, it was absolutely necessary to engage with a man of credit, honour, and property, upon whom the government could rely for a just and faithful performance of his engagement. In regard to the army-cattle contract, he begged leave to observe, that the profit was solemnly attested by Mr. Ferguson, who offered to confirm it by oath, to be no more than 15 per cent. and that still liable to outstanding debts. As to putting it up to auction, it was totally impracticable, for former contractors had (owing to the low prices they had engaged at) been obliged to throw themselves upon the justice of the board; as to the numbers, provided he was right in his opinion, that the army in Bengal and Oude should always be in readiness for actual service, they were too small.

In regard to the extraordinary allowances to Sir Eyre Coote, Sir John Clavering thought the sum of 6000l. per ann. insufficient, and remonstrated against it, but without success. The probable consequences of his failure were, that he never visited the distant stations of the army, nor took the field in person while in India. Sir Eyre Coote, on the contrary, early declared his intentions of examining the different stations of the army, and the board fixed certain allowances which he was to receive while absent from Calcutta; these extra allowances, while he remained in Oude, were readily defrayed by the vizier, who even proposed to double the amount.

In regard to the agency of Mr. Auriol, this was the only step that could have been adopted with any prospect of success, in the exigency of the then situation of the East India company. The commission was liberal; it was originally 15, never 25 per cent. as had been erroneously stated, and it was afterwards considerably reduced. The custom of delivering accounts upon *honour*, was not a new mode in the company's service (it was practised at this present moment in Bengal) nor was it intended to preclude the examination of vouchers, but merely to strengthen the obligation of the party, where either they could not be had, or were so numerous as to make it almost impracticable to examine them with the accounts.

As to the wasteful and improvident commission charged by Mr. Belli, it would be found that this business did not originate with him; but the court of directors and his successor in the government, had expressed the strongest approbation of that gentleman's integrity in this business.

He would not, he said, detain their lordships by adverting at any length, to the story told by the manager who opened the general charges,



charges, relative to the horrid cruelties practised on the natives of Dhee Jumla by Deby Sing; it was sufficient to observe, that the manager never introduced it in the form of a charge, though pressed and urged so to do in the strongest possible terms, both in and out of parliament. Mr. Paterson, on whose authority he relied for the truth of his assertions, and with whom he wished to go down to posterity, had the generosity to write to Mr. H.'s agent in Calcutta, and to tell him, that Mr. H. had acted as might be expected from a man of humanity, throughout all the transactions in which Deby Sing was concerned.

Mr. Hastings after having thus summed up his defence, descanted upon the hardship of being compelled to appear at their lordships' bar, to justify acts which had received the repeated approbation of the administration, and *virtually* of the late house of commons. In four separate letters the king's ministers had approved of what he had done, though they afterwards voted to impeach him. [Mr. Fox here interrupted Mr. H. observing, that the court could not permit him to state how a member of parliament had voted.] Mr. Hastings, however, proceeded in recapitulating the hardships incident to his situation; he also narrated the principal public events of his life since the year 1750, when he first entered into the service of the India company.

‘ Every division of official business, (said he) towards the conclusion, and every department of government which now exists in Bengal, with only such exceptions as have been occasioned by the changes of authority enacted from home, are of my formation. The establishment formed for the administration of the revenue, the institution of the courts of civil and criminal justice in the province of Bengal, and its immediate dependencies; the form of government established for the province of Benares, with all its dependent branches of revenue, commerce, judicature, and military defence; the arrangements created for the subsistence and defence of the province of Oude, and every other political connexion and alliance of the government of Bengal, were created by me, and subsist unchanged, or if changed, changed only (to use the words of my noble and virtuous successor, applied to the principles of my arrangements in the province of Oude) “with a view to strengthen their principles, and render them permanent.”

‘ Two great sources of revenue, opium and salt, were of my creation; the first, which I am accused for not having made more productive, amounts at this time, yearly, to the net income of 120,000l.; the last, (and all my colleagues in the council refused to share with me in the responsibility attendant upon a new system) to the yearly net income of above 800,000l.’

‘ To sum up all; I maintained the provinces of my immediate administration in a state of peace, plenty, and security, when every other member of the British empire was involved in external wars or civil tumult. In a dreadful season of famine, which visited all the neighbouring states of India during three successive years,



years, I repressed it in its approach to the countries under the British dominion, and by timely and continued regulations prevented its return; an act little known in England, because it wanted the positive effects which alone could give it a visible communication; but proved by the grateful acknowledgments of those who would have been the only sufferers by such a scourge, who remembering the effects of a former infliction of this dreadful calamity, have made their sense of the obligation which they owe to me for this blessing, a very principal subject of most of the testimonials transmitted by the inhabitants of Bengal, Bahar, and Benares. And lastly, I raised the collective annual income of the company's possessions under my administration, from three to five million sterling, not of temporary and forced exaction, but of an easy, continued, and still existing production, the surest evidence of a good government, improving agriculture, and increased population.

'To the commons of England, in whose name I am arraigned, for *desolating the provinces of their dominion in India*, I dare to reply, that they are, and their representatives annually persist in telling them so, the most flourishing of all the states in India—it was I who made them so. What the valour of others acquired, I preserved, and gave shape and consistency to the dominion which you hold there. I preserved it; I sent forth armies with an effectual, but an æconomical hand, through unknown and hostile regions, to the support of your other possessions, to the retrieval of one from degradation and dishonour, and of the other from utter loss and subjection. I maintained the wars which were of your formation, or that of others, *not of mine*. I won one member of the great Indian confederacy from it, by an act of seasonable restitution; with another I maintained a secret intercourse, and converted him into a friend. A third I drew off by diversion and negotiation, and employed him as the instrument of peace. When you cried out for peace, your cries were heard by those who were the objects of it; I resisted this, and every other species of counteraction, by rising in my demands, and accomplished a peace, a lasting, and I hope an everlasting one, with one great state; and I at last afforded the efficient means by which a peace, if not so durable, more seasonable at least, was accomplished with another.

'I gave you all, and you have rewarded me with *confiscation, disgrace, and a life of impeachment*.'

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ART. XXX. *Letters to the Right Hon. Henry Dundas, on his Inconsistency as the Minister of India.* 8vo. 152 pages. Price 3s. Debrett. 1792.

THE present pamphlet contains a variety of charges against Mr. Dundas, and accuses him in very pointed terms, of having lately departed from every principle which he had laid down concerning the government of India, either while 'Lord Advocate of Scotland, in the administration of Lord North,' 'Chairman of the India Committee,' 'Treasurer of the Navy

under Lord Shelburne,' or, 'as the uncontrouled Minister of India, for the last seven years, under Mr. Pitt's bill.'

The author, fearful lest the 'inconsistencies' of Mr. D. should be lost in the length and multiplicity of the arguments through which they are diffused,' sums up the substance of them in the following nine articles, which we here adjoin: P. 138.

' 1. That you moved and carried a Resolution in parliament, that the stoppage of the tribute of the emperor Shaw Allum, was contrary to *policy* and *good faith*; and that such wise and practicable measures should be adopted *in future*, as might redeem *the national honour*. Yet though this resolution passed in 1782, and you have yourself been intrusted with the means of carrying into execution, and have been in effect the acting minister for the affairs in India, from 1784, you have neither caused the tribute to be *restored*, nor taken *any one measure*, either to *redeem*, or *palliate* the loss of the *national honour*.

' 2. You have voted as a *member of parliament*, that Mr. Hastings made demands of money upon Cheyt Sing, for three successive years, *contrary to treaty*, and that he *unjustly* and *tyrannically* expelled him from his *dominions*; yet though positively enjoined by law, to *restore* every Rajah and Zemindar who had been *unjustly* dispossessed, you have not restored Cheyt Sing; on the contrary, you have taken credit *annually* for an additional revenue of two hundred thousand pounds a year, *obtained by his expulsion*. You cannot say that you wait the result of Mr. Hastings's impeachment, because you became the India minister in *August 1784*, and *ought* to have sent orders *forthwith*, that is, in the *first year* of your ministerial duty, for his restoration. His expulsion was not stated to be *criminal* by the commons, until June 1786, nearly *two years* after you had been the minister of India.

' 3. You voted on the 9th of May, 1787, that Bengal was ruined and depopulated, her revenues *diminished*, and her inhabitants *destroyed*, with an infinite variety of circumstances expressive of misery, wretchedness, and oppression. But on the 7th, two days only *preceding*, you had proved the *increase* of the revenues, by the *evidence of figures*.' You unequivocally declared that Bengal was the best governed country in India, and that the state of our empire in India, as compared to *this country*, was as *light* opposed to *darkness*. Such a remark could only apply to Bengal, in other words to Mr. Hastings, for Madras and Bombay did not pay *their own charges*, by *half a million a year at the least*.'

' 4. You repeated the same sentiments each year, from 1787 to this day, and you *patiently* heard the managers in Westminster-hall, who unequivocally in each year proclaimed *the ruin of Bengal*, through the mal-administration of Mr. Hastings.

' 5. You *approved*, in four several letters to Bengal, of certain arrangements formed by Mr. Hastings in Oude, and you ordered that they should be *invariably adhered to*. As a member of parliament, you voted that the *delegation*, under which he formed those arrangements, was *illegal*; you *condemned* the *arrangements*, and voted that Mr. Hastings was *guilty of high crimes and misdemeanors* for having formed them.

6. In

\* 6. In 1782, you moved a resolution in parliament, that to seize the government and revenues of Tanjore, would be a breach of faith, and *oppressive and ruinous to the country*; and if so seized, it was the duty of the directors to order them *to be forthwith restored* to the Rajah. In 1790, the revenues and government were seized, *in avowed breach of treaty*. In 1791, you *completely and entirely approve* this transaction, and do *not* order them to be forthwith *restored*, or to be restored at all, though the Rajah is even *intemperate* in his complaints of the injustice of the British government.

\* 7. In 1782, you recorded it as a *fixed, unalterable principle*, that treaties should be *inviolably preserved*. The law states the same principles. In 1786, you sent *orders* to Sir Archibald Campbell to conclude two treaties, one with the Nabob, and the other with the Rajah of Tanjore. Sir Archibald obeys your orders; you transmit to him *your warmest approbation* for the *manner* in which he carried *your orders* into execution. In 1790, the government of Madras break these treaties, and in 1791 you approve of their conduct.

\* 8. You have prohibited and condemned all wars for conquest and extent of dominion in India; yet you approve of the present war, which has for its object *conquest*, and extent of dominion.

\* 9. In the year 1784, you transmit your thanks to Mr. Hastings. (For the law makes every act of the directors *yours*, since it is nugatory until it has received your approbation.) In the year 1785, you transmit an acknowledgment of his *long, faithful, and able services*. In the year 1787, you *condemn as criminal*, all the acts of his administration, *civil, military, political, and financial*.

While we thus readily convey the charges exhibited against Mr. Dundas, it is but fair to observe, that the author who subscribes himself *Asiaticus*, seems to have been induced to this publication, rather from his attachment to Mr. Hastings, than any motives founded on the broad basis of public good.

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ART. XXXI. *A Sketch of some late Arrangements, and a View of the rising Resources in Bengal.* By Thomas Law, Esq. late a Member of the Council of Revenue in Fort William. 8vo. 300 pages. Price 6s. sewed. Stockdale. 1792.

WE have perused this work with a considerable degree of satisfaction, for while it points out the means of increasing the riches and prosperity of Bengal, it is decidedly in favour of that system of government, which by meliorating the situation of the natives, unites the interests of commerce with those of humanity, and makes a common cause between the governors and the governed.

It was formerly a question (we hope it is one no longer) whether the Zemindars are the undoubted hereditary proprietors of the soil, or the mere farmers of the revenue? The re-



spectable authorities of Messrs. Francis Vansittart, Boughton Rous, Barber, and Lushington, as well as the voice of a sound and protecting policy, all tend to evince, while they remain in allegiance, and pay their quit rents to the state, that their claim is clear and indisputable. Montesquieu has very justly observed, "that of all despotic governments, there is none that labours more under its own weight *than that wherein the prince declares himself proprietor of all the lands, and heir to all his subjects,*" under such an administration, as there can be no security, so will there be no improvement.

Mr. Law, as one of the collectors of the public revenue, had the most ample means of information relative to the genius, the industry, and the customs of the natives; and he appears to have employed his knowledge for the best possible purposes. He laments that the *farming system*, by aggrandizing one man in each *Purgunnah*, has been the ruin of Bengal; clearly points out the impolicy of short leases put up to auction; recommends to determine the rights of Zemindars from the year 1771, and above all, to establish *mocturrery* or permanent tenures as the surest means of encouraging the *Ryots*, and promoting agriculture. A variety of important regulations in the interior government are also suggested on purpose to prevent trouble, delay, vexatious contentions, and oppressive exactions.

We readily present the reader with a few extracts from a work, written expressly for the purpose of pointing out the resources of our Asiatic dominions:

' In December 1789, I visited Mr. Brook, at Shawabad, in the province of Bahar, who, in addition to every gratification that politeness and hospitality could afford, gave me the pleasing sight of encreasing sugar cane, cotton, &c. Not long after this I passed through the Boglepore district, where I beheld new villages building by the invalid sepoys and hill people, all of whom informed me, that Mr. Seton was practising the philanthropic measures of the much lamented Cleveland.

' I perceived also much extended cultivation, and increasing population on my way through Bengal; but the satisfaction which these prospects afforded were somewhat damped by the apprehension of exertion ceasing for want of consumption, grain in some places selling 100 lb. and upwards for one shilling, which scarce repaid the expence of tillage, sowing, &c. On my coming to Calcutta, however, these gloomy ideas were dissipated by finding an American ship loading with sugars. Why should not the company do this, I asked? When I was informed of the heavy freight and high duties.

' Since that time I have, with regret, frequently heard that such and such goods were dispatched to Ostend, and that similar articles sold advantageously in foreign markets, which had proved a losing cargo to the merchants who had sent them in the company's ships. Note, I have seen, I think, in the course of my travels about 50,000 acres of plantation, which is mentioned as a proof of the general produce of sugar-cane all over the country.

‘What a prospect does this open to the consumption of the manufactures of Great-Britain, provided they could be introduced at a reasonable rate, and paid for with the produce of Bengal! All this to my mind seems easy of attainment, by allowing an unrestrained intercourse; but whilst the trade is restricted to the Company’s ships, no extension can be hoped for. By lessening the expence of conveyance, you open to them (the natives of Hindostan) all the markets of Europe; and in such articles as cotton, sugar, hides and skins, grain, hemp, &c. there is no limiting the extent to which the exports might rise. This would also turn the industry of the country into a channel, of all others the most advantageous to England, and lessen the *rivalship* that its cloths hold with our rising and extensive cotton manufactures.

‘It being a fact too well established to admit of contradiction, that the Company has long been a considerable loser by the trade of Bengal, and which is only continued to afford a remittance to the surplus revenue, I apprehend no fair objection to throw it open could arise from that quarter; and I trust that the partial interest of ship-owners will not be allowed to operate long against the mutual benefit of both countries.

‘*Soft sugar* of the best quality, from Benares, equal in appearance to the West-India *clayed sugars*, can be bought in Calcutta at about six rupees per *maund*, after passing through two or three intermediate merchants, between the cultivator and the exporter. Were it bought immediately from the cultivator upon the spot by the exporter, it would not perhaps cost more than four-fifths of this price; but I shall allow the difference, to defray charges of conveyance, package, &c. and say that it can be loaden on board, free of expence, at six current rupees per *factory maund*, or nine current rupees per hundred weight.

‘Sugar is produced in Oude in great quantities, and a manufacture of rum is established there, as also of indigo. The current wealth of the country being almost drained, necessity has awakened the ingenuity of Europeans, and excited discoveries. The soil, which is almost all that remains, is particularly attended to; the plains are cultivated, and mountains disemboweled.’

It is a curious fact that coarse sugar is introduced by the natives as an ingredient in the composition of mortar; the European’s surprize will however be greatly diminished, when the fertility of the lands, and the low price of labour (*2d. per diem*) are recollected.

But it is not sugar alone that may be exported to England from Bengal. Deer skins in the hair, which sell here at from 5s. to 8s. each, might be collected for half a rupee a couple; Italian and Spanish kid skins at about 35s. for 120; sheep skins at 20s. per hundred. The cultivation of tobacco has not as yet arrived at a sufficient degree of perfection to answer the European market; hemp however would prove a very valuable commodity, and save the immense sums which we pay for that article to the northern nations; pot-ashes and ginger might be procured in almost any quantity: wheat also, the export of  
which

which we have lost to a large amount, might be shipped at one sicca rupee for 82 lb. or 7s. 3d. the quarter English measure.

The above facts will clearly point out the beneficial purposes to which our Asiatic possessions in general may be converted, and the advantages that may be derived from Bengal in particular.

We shall conclude this article with the following character of Lord Cornwallis, of whose administration our author appears to be an avowed admirer :

‘ Mr. Macpherson had his constituents’ interest much at heart, and was proceeding with propositions for future benefit, when Lord Cornwallis was opportunely selected with a disposition to heal the wounds of former animosities, and with power to establish a system of permanent prosperity. With the integrity and frugality of a Pertinax he avoided the emperor’s ill-timed severity ; and, without ruinous retrospection, gradually established œconomy and every other reform :

‘ *Mitius jubetur exemplo.*’

‘ Though his lordship has not the fervid precipitancy of what is called *genius*, which at once grasps a subject, and *hastily* adopts a measure ; yet his equanimity enabling him to see every proposition through an unpassioned medium, he is always

‘ *par negotiis, neque supra.*

‘ His public zeal stimulates him to every duty of a ruler ; his disposition is inquisitive, his mind waking, and his judgment decisive. His affability encourages disclosure of opinions ; and his discernment of character enables him to select the aptest officers for each department. His good faith has attached all the natives to him, and his openness exploded intrigue. The war with Tippoo was commenced in the just support of a faithful ally, and under the most auspicious circumstances. The French were embarrassed at home ; and as well adverse, as unable to assist the Mysorean, whilst the Nizam and the Mahrattas entered into a partition treaty ; but I am deviating into a distinct subject.

‘ Lord Cornwallis, as a legislator, has stood alone, all the members of the supreme council having differed with him in his revenue plans. He has destroyed the feudal system. He has given stability to landed property, and during an exhausting war, like Henry the IVth of France, in his greatest difficulties he abolished those taxations which destroyed the prosperity of the country, and impeded the sources of revenue, submitting to a temporary privation for future constant advantages.’ s.

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ART. XXXII. *Memorial on the present State of Poland.* 8vo. 90 pa. Pr. 2s. 6d. Warsaw, printed ; London, reprinted, Debrett. 1791.

THIS, if it be really authentic, is a most curious pamphlet, and must be highly interesting to those who bend an attentive eye to the connexion of this country with foreign politics ; as it discloses one of the basest and most insidious pieces of low intrigue



intrigue that ever disgraced any court, and exhibits this country in the degrading light of a *mere tool* to the selfish designs of Prussia.

The pamphlet consists of two parts, which have been published some months since in Warsaw. The first is a Memorial, which contains 'a confidential note circulated by the English minister at Warsaw,' which advises and urges the cession of Dantzick to Prussia.---In this case, the English ministry offer to transfer the trade which we at present carry on with Russia to the republic of Poland, to be carried on through the medium of the *Prussian ports*, at which the king of Prussia is to lower the duties, &c.

The other part is the substance of a pamphlet written by a native of Poland, in answer to the preceding; in which he expresses, in strong terms, his just indignation against this dark conspiracy.---He shews that Prussia is not calculated for a useful ally either to England or Poland.---That it is not probable the English merchants would tamely give up a trade so necessary as that with Russia; and that if they did, Poland could not furnish them with the commodities which they want, viz. iron, cordage, leather, hides, copper, tallow, &c.---That to abandon Dantzick, would be to break faith with a part of the republic; that it would be ruinous in the highest degree to Poland; that such a measure would put the whole commerce of that country in the power of Prussia, &c. To shew our readers in what light foreigners view our present politics, we shall select a few extracts.

P. 40. 'It would be absurd to suppose that the Polish, at a moment when they appeared to have the greatest fear of Prussia, should have chosen, as confident of their distrust of that power, its intimate ally. In seeing England closely connected with Prussia, and embracing the same system, to enslave Holland, to excite this useless and bloody war, which has for four years desolated one half of our hemisphere, to involve Sweden in a fatal rupture, to encourage the Low Countries, and abandon them to desolation; the Polish naturally supposed that they ought to associate this court in their connection with Prussia, and as, besides, the alliance of England could not appear to them otherwise than as equally respectable and disinterested. They were very far from imagining that this power, as the first mark of its friendship, would persuade them to make a sacrifice.'

P. 71. 'In England, an ambitious minister, who wishes to divert the eyes of the people from the examination of his operations, to put himself in a capacity to arm for his secret views, or to manage a resource, in order to have means, always finds an expedient, on which he can rely, by pretending grievances against Spain or France, and by declaring to the nation, the probability or necessity of a war against these powers. The strong sentiment of aversion which the English imbibe with their milk against these two nations, whom they consider as their rivals, and natural enemies,

mies, by centering their whole attention in one object, is of admirable use to the minister, not only to baffle opposition, which is never sufficiently formidable to resist the will of the court, but to suppress the voice of the sage, who would presume to explore the intricate labyrinth of intrigue, by the light of reason and humanity.'

P. 84. 'No reply would be necessary to the assertion of the author, that England is so enlightened, respecting its own affairs, if from this principle he did not deduce a consequence humiliating to us. But a nation, which in the space of fifteen years has lost America, has seen Ireland almost entirely shake off its connection, its debt increase to a sum, which strikes with terror the most vast imagination; a nation which has allowed to be formed under its eyes, the tyrannical establishment of excise, to which the most enlightened politicians announce, if it do not open its eyes, inevitable bankruptcy, the loss of the remainder of its possessions in the two Indies, and, what is still more irreparable, the loss of that shadow of liberty which it still preserves, appears, on the contrary, too little enlightened respecting its own affairs, to understand rightly those of others. When he adds, addressing the Polish, that the English are better judges of our proper line of conduct than ourselves, he insults us in a manner the most indecent; if such an expression had escaped a native of Poland, so bad a citizen would deserve to be for ever excluded from the bosom of a country, which he dares so unworthily to asperse.' D.

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ART. XXXIII. *A Brief Examination into the Increase of the Revenue, Commerce, and Navigation of Great Britain, since the Conclusion of the Peace in 1783.* 4to. 19 pages. Pr. 1s. Stockdale. 1792.

THE present situation of the kingdom, in respect to trade, manufactures, and revenue, is undoubtedly a subject of great exultation to every good citizen.

The immense accumulation of public debt, and the depressed state of public credit, together with the loss of immense possessions at the close of the last war, led many able and experienced men to doubt whether this island would ever regain its former importance. The object of the present pamphlet, is to point out the means by which this happy change has been brought about, and the author endeavours, in the execution of this plan, to prove that the measures pursued by the present administration have tended greatly to produce our boasted prosperity.

An account of the operations of the commutation act, the manifest act, the acts for excising wine, consolidating the customs, farming post-horses, excising tobacco, &c. &c. follow each other in a kind of historical series.

We subjoin the following comparative statement of the relative situation of our stocks, imports, exports, taxes, &c. at different periods, as it presents to the eye of the reader, at a single

single glance, a brief summary of the facts from whence all the inductions in this pamphlet are made. P. 19.

Price of £.3 per Cents Consol. January 27, 1784.

£.55.

Price of India Stock, January 27, 1784.

£.121.

Value of Imports, 1783.

£.13,325,000.

Value of Exports, 1783.

British Manufactures.	Foreign Produce.	Total.
<u>£.10,409,000</u>	<u>£.4,332,000</u>	<u>£.14,741,000.</u>

No. of British Ships entered Inwards to Great Britain in 1783.

7,690.

No. of British Ships cleared Outwards from Great Britain in 1783.

7,329.

Amount of the Permanent Taxes in 1783.

£.10,194,259\*.

Price of £.3 per Cents Consol. January 26, 1792.

£.92½

Price of India Stock, January 27, 1792.

£.191

Value of Imports, 1790.

£.19,130,000

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\* Including a postponed payment of the India Company for Duties which were not paid till a subsequent year.



## Value of Exports, 1790.

British Manufactures.	Foreign Produce.	Total.
<u>£. 14,921,000</u>	<u>£. 5,199,000</u>	<u>£. 20,120,000</u>

No. of British Ships entered Inwards to Great Britain in 1790.

12,294.

No. of British Ships cleared Outwards from Great Britain in 1790.

12,762.

Amount of Permanent Taxes in 1790.

£. 14,072,978.

ART. XXXIV. *A Review of the Principles and Proceedings of the Parliament of 1784.* 8vo. 178 pages. Pr. 2s. Edwards. 1792.

ALTHOUGH the professed object of this publication is to detail the proceedings of the last parliament, the author recurs to the one immediately preceding, on purpose to reprobate the principles of Mr. Fox's celebrated India bill.

Sect. 1. Under the title of India, contains a review of the India bill of 1784; the India declaratory bill, and the impeachment of Mr. Hastings.

Sect. 2. Under that of trade, collects the arguments for and against the Irish propositions; the commercial treaty with France, the consolidation of the customs, the trade with America, and the comparative state of trade and navigation.

We shall here present the reader with an extract relative to these two last subjects. P. 73.

'The commercial intercourse with America is an object of the first importance to Great-Britain. America is now, and will probably for a considerable time remain, in such a situation as affords an extensive market for the produce of British industry and manufacture. The natural fertility of the soil of most of the provinces of America, and the great quantity of unoccupied ground which these contain, will give to their industry and capital a natural tendency towards agriculture. It will be long before they will leave that first stage of labour for the more complicated business of manufacture, or the distant speculations of commerce. They will find in the manufactures of this country what the wants of such a situation require, for which their natural produce may be advantageously exchanged; and the increasing population to which the agricultural state is peculiarly favourable will increase the number of consumers for those articles which the British artizan or merchant can afford them. To the British artizan or merchant

chant they will naturally be directed not only by the superiority of the articles which these can afford them, but by two circumstances which must always have a powerful effect in associating and connecting the two countries, a common language and a common religion. This amicable and mutually advantageous intercourse has already begun to heal that animosity which rankled in the bosom of America from the recollection of the late unfortunate contest; and it is some compensation to this country for the loss of honour and waste of treasure with which that contest was attended.

‘To what extent the policy of those commercial regulations, of which the foregoing sketch has been given, has contributed to the present state of the trade of Great-Britain, it may not be easy precisely to determine. That they have essentially contributed to it is a conclusion which will naturally be drawn by the unprejudiced. The result, however, from whatever cause it may be held to arise, it is highly gratifying to state. It appears, from the latest and best authenticated accounts, that the increase of the trade and shipping of this country, since the conclusion of last war, has been greater than the most sanguine ideas could have reached. In the year 1783 there were cleared outwards from the various ports of the kingdom, of

British vessels,	—	—	7329
Foreign,	—	—	1544

In the last year of which an account has been taken, to wit, in 1790 the number was as follows:

British,	—	—	12,762
Foreign,	—	—	1,140

Of our imports and exports, during the same period, the increase has been proportional.

In 1783 the value of our imports was	—	£. 13,122,235
In 1790	—	19,130,886
In 1783 our exports amounted to	—	14,756,818
In 1790 to	—	20,120,121

‘It will not escape observation, that though the increase of either sufficiently marks the growing commerce of the State, yet the great augmentation of our export trade is a flattering proof of the thriving situation of our manufactures, and the demand which is made for them in foreign markets.’

Sect. 3. Finance. This includes the commutation act, reduction of duty on spirits, excise upon wine and tobacco, act for the prevention of smuggling, manifest act, act for appointing commissioners to audit the public accounts, act for applying the annual million, &c.

Sect. 4. Interference of Great-Britain in the settlement of Holland. It is here asserted, that the Dutch revolution, or rather restoration, was the means of destroying a formidable and dangerous combination against us, that might have been highly detrimental to our Asiatic settlements.

Sect. 5. Dispute with Spain. ‘The issue of this business,’ says the author, ‘was flattering to Great-Britain.’ The resources

sources and force of the empire were proved and exerted; and that power and dignity which the misfortunes of the last war had been supposed so much to abate, were now restored to this country, and employed with a moderation, and at the same time with a firmness and an effect, which tended alike to exalt the national character, and to secure the public tranquillity.

Sect. 6. Repeal of the Test and Corporation Acts. The defeat of the partisans of these measures is thus accounted for: P. 134.

‘A spirit of innovation and revolution had begun to arise, of which prudent and moderate men were afraid, and which in a country, and at a period that could boast so much actual prosperity and happiness, they saw no reason to encourage. The flourishing situation of that body of men, on whose behalf this question was now stirred, did not seem to imply the existence of any material grievance, any oppressive restriction attached to their peculiar form of worship. The present measure, it was said, bore rather the appearance of a step towards incroachment on the rights of the established Church, than of a mere defence of that of their own. Such, at least, it was asserted, might fairly be supposed to be the intentions of certain factious and designing men, of considerable influence among the Dissenters, who had, in sermons and discourses, avowed their hopes of a speedy abasement of the hierarchy of the Church of England; and, in the same publications, had breathed a congenial spirit of disaffection to the wisely-established monarchical part of our civil government. Such, it was allowed, might not be the sentiments of the great body of the Dissenters: they were too much interested in the national welfare to risk its peace by such attempts; but to men whose turbulence and ambition overcame at once the mildness of religion, the principles of patriotism, and the considerations of prudence, it was necessary to oppose any just and legal barrier which could guard the tranquillity of the empire, or the safety of the constitution.’

Sect. 7. Abolition of the Slave Trade. The author contents himself with a simple recapitulation of the arguments on both sides of this question, avowedly important to the interests of humanity.

Sect. 8. The Regency. We shall here quote only the concluding paragraph: ‘The people by a happy combination, while they enjoyed the restoration of their monarch, felt the energy of the constitution, and triumphed in the virtue of the parliament. They rested with peculiar satisfaction on the late recognition of this great constitutional principle, that in parliament alone, as their representative, resides the power of regulating every emergency not already provided for by the express law, or by the known established custom of the realm.’ We fully agree as to the justice of the above constitutional proposition; but cannot place equal reliance on a subsequent assertion, viz. “That the aristocracy of Great-Britain is essentially different from the aristocracy in other monarchical governments of Europe; that its rights are more attached to personal merit,  
and



and less to accidental advantages ; that it is as much an aristocracy of talents as of rank.'

The author of this Review is avowedly a partisan of the present administration ; the ministers of the executive power seem never to be in the wrong ; their opponents never in the right : it is less an historical sketch of the public affairs of a great nation, than the narrative of the operations of two rival and contending parties in a free state. s.

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ART. XXXV. *An Appeal to the Humanity and Equity of the Nation, and especially to those whom it more immediately concerns, on the Execution of Criminals.* By Samuel Neely, of Great Yarmouth, Norfolk. 8vo. 40 pages. Price 1s. Yarmouth, Downes and March ; London, Debrett. 1791.

THERE is, unquestionably, much room for reformation and improvement in the penal code of this country. The frequent use of capital punishment is as impolitic as it is inhuman : and both these topics afford ample scope for declamation. Mr. Neely appears to be deeply impressed with the idea of the importance of his subject. He expatiates on the impiety of depriving a rational being of life ; the criminality of making, without absolute necessity, an annual sacrifice of a great number of our fellow-creatures ; the inhumanity of adopting modes of punishment attended with so many circumstances of horror ; the want of christian charity, in shortening, with respect to any individual, the period of repentance and reformation. The injustice of not proportioning the punishment to the offence, and especially of inflicting death for crimes, when not of the most heinous nature, or attended with extenuating circumstances ; and, lastly, the impolicy of not making the reformation of the offender one principal object in inflicting punishment, of not adopting every practicable expedient for the prevention of crimes, and of executing the laws in a manner which operates even as an encouragement to the greatest enormities.

The spirit of humanity which appears to have dictated this appeal, might entitle the author to attention : but his work would have been more likely to command it, had he treated the subject in a more philosophical manner. The style of the piece is affectedly abrupt, and frequently inaccurate ; and the punctuation, in many instances, so faulty, as to obscure the grammatical construction. We add a short specimen. P. 16.

' The question immediately before us is easily comprehended. It may be couched in a few intelligible terms ; admits not of very elaborate investigation ; and is open to the research of ordinary minds. Without bewildering us in the labyrinths of legal disquisitions, it resolves itself into the plain enquiry, whether the

crimes to which death is adjudged in our statutes, deserve in equity, or *should* be visited, with the penalty of death. And the answer, we think, is equally obvious.

‘ However we may determine in the case of murder, where it might be contended the retaliation is natural, ‘ blood for blood ;’ yet may it with confidence be demanded in other cases, whether life be not immensely more valuable than property, of any nature or degree ? Where is the proportion, or with what propriety can the one be violently invaded, as the just requital for pilfering, or the injury of the other ?

‘ The dictates, the claims of equity, assuredly militate against the position. Her immutable laws direct to a conclusion the very opposite. They require ‘ that we do also to others, what we would that men should do unto us.’ They demand that the culprit be weighed in equal balances ; that no greater pain or penalties be enacted than are indispensibly requisite ; than his offence in strict and eternal justice deserves.

The following may serve as examples of this writer’s phraseology. ‘ No *extra depths* of political sagacity are necessary—to attempt the *cognizance* of the *multiform shades*—A second default in our penal statutes—The *public mind* is inured to *sights* of woe.—*We* have heard of those, &c.—*We* have had the instances authenticated, &c.—*We* have wondered, till *we* investigated the sources of the *deportment*.—The *career* of inhumanity must be impeded, otherwise the *torrent*—will deluge all.—Let the opulent improve the *antique* admonition.’ D. M.

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ART. XXXVI. *Tales*. Translated from the French of M. Marmontel. Consisting of the *Village Breakfasts*, *The Lesson of Misfortune*, *The Error of a good Father*, *Palemon*, *A Pastoral* ; and the *solitary Fugitives of Murcia*. Vol. II. 266 Pages. Price 3s. sewed. Bew. 1792.

THE character of Marmontel’s tales is well known, but this volume seems to have a juster claim to the epithet of moral, though it is withheld, than any of the former. The knowledge of human nature conspicuous in his works is however very partial. Gallantry and the *prettinesses* of sentiment, too often supply the place of the simple graces of passion, and whim rather than fancy continually points out the Frenchman.—Still, the tales are mostly amusing and frequently instructive. The *Shepherdess of the Alps*, though much admired, is, in our opinion, one of the most unnatural, and others contain a fantastic kind of licentiousness truly French. We do not mean to be illiberal, and must therefore explain ourselves. The iron mace of despotism for ever held aloft, produced a fondness for intrigue in France that pervaded the whole national character, and the idleness of the numerous tribes of nobility generated a kind of refined *gentlemanly* sensuality, that rendered their taste vicious.

vicious, and ever at war with nature. Inſincere in their manners, their taſte for the arts, eloquence, &c. was artificial; in ſhort, their politeneſs and fineſſe undermined the energy naturally ſoſtered by truth. From theſe originals Marmontel drew, and unable to riſe above his native atmosphere, he has faithfully delineated ſome prevailing paſſions modified by the national character.

Some judicious people have thought the former volumes not quite proper for the eyes of youth; a ſimilar objection cannot be made to the preſent; they will find the *Leſſon of Miſfortune* and the *Errors of a Good Father* particularly inſtructive, and the reſt very intereſting.

The tranſlation is ſpirited, and ſuperior to that of the other volume. W.

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ART. XXXVII. *Flights of Inflatuſ; or, The Sallies, Stories, and Adventures of a Wild-Goofe Philoſopher.* By the Author of the *Trifler*. In Two Volumes. 480 pages. Pr. 6s. Stalker. 1791.

WE are almoſt at a loſs to gueſs whether the author deſigned to be witty or pathetic, when he relates, in figurative language, the diſmal ſtory of a lover fainting on a bank of violets, after telling the fair object of his flame, for whom he ran mad, before he had even ſpoken to her.—But he ſhall ſpeak for himſelf. P. 31.

“ I have fallen into the calamities of a violent paſſion for a lady,” answered *Dorimond*, while the tears guſhed from his eyes, in all the pathos of grief and diſtraction, “ ſo far my ſuperior in her virtues and in her fortune, and ſo far above my hopes of obtaining her, that the thought of it recoils again to my breaſt with ſuch an inſupportable preſſure, that I cannot ſurvive the excruciating torments that tear my heart, and prey upon my vitals.”

“ Who is it? Who is it?” replied *Eliza*, with all the eagerneſs of the moſt animated expectation.

“ It is you! It is you!” exclaimed *Dorimond*; and he fainted upon a bank of violets.

Now for the lady.—To prove that ſhe was worthy of ſuch a lover, we muſt bring forward her fainting ſcene, when, after a little reflection, ſhe called back the diſconſolate ſwain, who had ſuddenly fixed his hand upon his forehead, and, with that quick turn of deſpair which ſucceeds the moſt flattering expectations, when checked in any glimmering proſpect of infinite happineſs, he faded away like a gholt upon the banks of the Stygian lake, ſeeking for a paſſage to the realms of oblivion, in order to drown his cares in an everlaſting ſtupor of the ſenſes.

• He was thus giving himſelf up to thoſe ſuggeſtions of abſolute deſpondency, which are the immediate forerunners of a broken heart, and was retiring through the grove, languid, horrible, and wretched;



when *Eliza*, rousing herself from her reverie, and missing the dear object of her reflections, cried out, with the shrill and impatient voice of affright and anxiety, "*Dorimond! Dorimond!*"

"The forlorn youth heard the sound, and started; but doubted from whence it sprung.—"Surely," said the unhappy creature to himself, "it cannot be *Eliza*; oh! no, no, no, it cannot be *Eliza*.—Some of my people are seeking for me, and I will turn back to avoid them; I cannot bear their sollicitudes now; their kind attentions and inquiries will but distract me the more."

He had no time for further comments upon his forlorn situation. The voice of *Eliza* sounded again in his ears; and, having no doubts now from whence it came, he met her all dissolved in tears and lamentations, by the side of a seat of turf, raised for the accommodation of the lover or the contemplative wanderer.

"Where have you been?" said *Eliza*: "Why did you leave me? Why did you not follow me? What mean those dejected looks, that countenance of despair? Cheer your spirits; in God's name, be comforted!"

"I cannot receive any comfort but at the expence of disturbing your peace of mind," said *Dorimond*, "and sooner than do that, I will abandon myself to all the racks and torments which the vengeance of heaven can inflict upon me for my presumption, in daring to discover a passion for so divine a creature!"

"You rate me at too high a price," said *Eliza*, tenderly, "indeed you do; I have unfortunately fixed my affections upon a youth, so far my superior in worth and dignity of character, that the thoughts of my own demerits, when set in a comparative view with his deserts, distract me beyond conception!"

"Who is it? Who is it?" cried *Dorimond*.

"It is you! It is you!" exclaimed *Eliza*, and she flew into his arms, and fainted with him upon the lover's seat.

In these volumes there is some tolerably amusing trifling, and a few just observations; yet, upon the whole, the jokes and tricks, in this farcical tragi-comedy, appeared to us flat and coarse; and, we shrewdly suspect, that we only laughed where the author aimed at being pathetic. But, we are not quite sure that he ever designed to be serious throughout; yet the lengthened visages, and soporific yawnings, that frequently obliged the patient reader at our divan to stop and ask—"Well, gentlemen, surely you have heard enough"—proved that it was thought very dull by those who, like patient asses, have long been condemned to munch sorry weeds at every hedge side.

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ART. XXXVIII. *Plans of Education; with Remarks on the Systems of other Writers. In a Series of Letters between Mrs. Darnford and her Friends.* By Clara Reeve. 12mo. 244 p. Price 3s sewed. Hookham and Co. 1792.

This volume, though we do not see why it should assume the form of a novel, contains some just observations on common life, and hints respecting education, that claim some attention, especially the plan of a female community, and a femi-

nary of female education. If girls must be educated from home, such a situation would be particularly desirable, and if such an asylum were opened, many respectable females who now pine in secret, unable to work, and ashamed to beg, might become useful to society, and comfortable to themselves. We shall add a few extracts from the plan which we have alluded to. It is immediately addressed to the public without any tiresome circumlocution.

P. 137. 'We have observed from the increase of boarding schools, and from the general style of education among the middling and lower ranks of people, every degree educating their children in a way above their present circumstances, and future expectations, that a great number of young women come into the world without fortunes suitable to their educations, and afterwards, by the death or misconduct of their friends, are exposed to all the dangers of a deserted and friendless situation.'

P. 139. 'Our present undertaking, is partly designed to provide for these helpless, friendless, destitute young women, to take them from the dangers that surround them, to give them habits of industry and employment, to give them some business for their future support, and, finally, to make them useful and happy members of society.'

'These, and many other noble and useful purposes, are designed in this our plan of female education, which is here offered to the public consideration; if they appear worthy of encouragement, it is hoped they will meet with the assistance necessary to carry so great a design into execution; we claim the patronage and protection of the virtuous and generous, and we despise the attacks of the ignorant and malignant censurers of our Plato, conscious of the rectitude and integrity of our intentions.'

'Influenced by the consideration above mentioned, several ladies of unquestionable characters and abilities, have determined to form a community, for the purpose of founding a seminary of Female Education upon the following plan:

'They will enter into a voluntary engagement for three years, to be renewed at the end of the term; or, in case any person chooses to be released from her engagement, she may then be freed from it.

'They will each subscribe a certain part of their respective fortunes, for the support and service of the said community.

'The community thus united, shall hire or purchase a large and commodious house, in a convenient situation, at a limited distance from a market town, but not in it, which they shall furnish and prepare for the reception of boarders.

'Each of the ladies shall apply for the particular department which she desires to undertake: and her pretensions shall be examined, and decided by the majority of the community.

'As soon as every department is filled up, the ladies shall hold a council every Monday morning, to compose the rules for governing the society, and to consult on the best methods of putting them into execution.

P. 144. 'After the community shall be established, there shall be as many young ladies received and educated, as can be accommodated.

They

They shall be the children of people of good fortune, who will be expected to pay a handsome price for their board. They shall have every advantage of the best education, without any of the dangers of a common boarding school. The strictest attention shall be paid to their moral, and mental, as well as personal improvements; and they shall be taught every branch of useful knowledge in common life, to qualify them to govern and conduct a family.

\* These young ladies must in all respects conform to the rules of the community, and they must have every thing they wear made by the servants of it.

\* It is proposed, that all kinds of work, for the use of the community, shall be done within its own walls.

\* It is proposed, that a certain number of young girls, the daughters of clergymen, officers in the army and navy, placemen, or any other profession whose parents have died in indigent circumstances, and left them entirely destitute of any provision, shall be received into this community for the term of seven years; to be employed in the service of it during that time; and if their behaviour is approved, they shall receive proper testimonials and other tokens of approbation, in proportion to the ability of the community to confer on them, in order to promote their establishment in their respective business or employment.

\* During the time of their residence in the community, they shall receive all the advantages of tuition which are given to the pupils of condition, and shall be constantly employed in their assigned departments; and every one shall learn a trade, or business, for their future support and provision.

\* There shall be one of each business here mentioned.

\* 1. The milliner to the community, and teacher of her art.—2. The mantua-maker, and teacher of the same.—3. The clear-starcher, and teacher of the same.—4. The lace-maker, and teacher.—5. The stay-maker, and teacher.—6. Embroiderer, and teacher of curious works.—7. Plain-worker, and teacher.—8. Spinner of hemp and flax, and teacher.—9. Knitter of thread, cotton, and worked hose, &c. 10. The florist, who makes flowers, and draws patterns for work.—11. Assistant to the sub-governess, and teacher in the school.—12. Second assistant to the same, and teacher.—13. Assistant to the house-keeper.—14. Assistant to the intendent of the dairy, &c.

\* If there should be room for more, the rest must be occasional assistants to the community, in whatever department they may be wanted, and succeed to the trades as the elder ones leave the community.

\* In order to avoid every incitement to pride, vanity, and self-conceit, it is proposed, that all the young pupils of this community shall be cloathed in a neat plain uniform; and that neatness in the wearing it, shall be the only mark of distinction.

\* The assistants to wear an inferior uniform.

\* The servants another uniform, of inferior materials.

\* No kind of distinction shall be shewn to children of birth, fortune, or any accidental advantages.

M.

ART. XXXIX. *Observations sur l'Education des Jeunes Gens.—*  
*Observations upon the Education of Young People, from the*  
*finishing*



*finishing of their Studies, to their Entry into the World. A Work designed solely for England.* By Mr. Routh, Teacher of the French Language. 8vo. 53 pages. Pr. 1s. 6d. No. 13, Duke-street.

THE purpose of this pamphlet is, to recommend it to parents and guardians of young men, to entrust them, during the interval between finishing their academical studies and entering on the world, to the private tuition of some one of those French gentlemen, who, preferring a voluntary exile in Britain to the humiliating situation of Gallic equality, find themselves possessed of a considerable portion of leisure, which they wish to turn to some account. Those Britons, if such there be, who are desirous of giving their sons a finishing of this kind, will of course apply to Mr. Routh, at No. 13, Duke-street, Grosvenor-square, for the particulars of his plan.

D. M.

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ART. XL. *The Friendly Monitor; or, Dialogues for Youth against the Fear of Ghosts, and other irrational Apprehensions: with Reflections on the Power of Imagination, and the Folly of Superstition* By the Author of the Polite Reasoner, and Juvenile Speaker. 12mo. 120 pages. Pr. 2s. Bent. 1791.

THOUGH the language of these useful dialogues be not as correct as we could have wished; yet they contain closer reasoning than we have often met with in similar productions; and reasoning on a level with the capacity and experience of young people. The author modestly recommends her little work to the notice of parents, and we shall enforce the recommendation which its merit demands from us by repeating her own words.

‘The good intention with which the following work is written, it is hoped will be accepted as some apology for its defects; while the universality of a slavish fear in the minds of children, and its disagreeable consequences, must appear as powerful arguments in favour of committing it to the press, and of soliciting the candour of the public for its reception.

‘But to the tender parent, and those who have children under their care, the author feels an anxious wish that this little work may prove acceptable; and trusts the design with which it is undertaken may recommend it to their notice; not as a perfect work, but as one professedly designed for the use and benefit of children, in assisting them to banish the tales of the nursery, by pointing out their absurdity, and opening the way to reason and reflection.

‘For any inaccuracies in the following pages, that have escaped the pen of the author, she entreats the indulgence of the public, and hopes her distance from the press, and the important duties wherein she is engaged, will plead some excuse.’

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ART. XLI. *The Triumphs of Reason; exemplified in Seven Tales. Affectionately dedicated to the juvenile Part of the Fair Sex.* The

The Second Edition. Fool's-cap 8vo. 86 pages. Pr. 2s. fitcht. Williams. 1792.

THESE little moral tales will be found both interesting and instructive; but as they are designed for mere girls, we should have been better pleased if the style had been simpler, and the titles omitted.

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ART. XLII. *The Literary Miscellany, or elegant Selections of the most admired fugitive Pieces and Extraëts from Works of the greatest Merit, with Originals, in Prose and Verse, on Cards.* Pr. 14s. 6d. Knott.

IN this compilation from our best authors some few pieces of inferior writers are injudiciously mixed; but this the publisher insinuates is of little consequence.

'This work,' says the advertisement, 'is calculated to obviate the inconveniences usually attendant on compilations designed for pocket companions. It is impossible that any of those books should suit all readers; for either we find nothing that is congenial to our taste, or the compositions we do admire are accompanied with a number of pieces unworthy of notice. But here every reader can form a miscellany agreeable to his own judgment, in which he will have AN ASSEMBLAGE OF CLASSICAL BEAUTIES, detached from trivial or less interesting subjects. *The Literary Miscellany* is thus formed to supply the public with particular favourite pieces for the parlour, the closet, the carriage, or the shade, unincumbered with those which may be disapproved, which is entirely impracticable on any other plan. Several of the subjects are well adapted for occasional honorary rewards, from tutors in academies to their pupils.'

All this might be summed up in one phrase—a Literary Toy.

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ART. XLIII. *Interesting Anecdotes of Henry IV. of France, containing sublime Traits and lively Sallies of Wit of that Monarch, digested into chronological order, and forming a complete Picture of the Life of that amiable and illustrious Hero.* Translated from the French. 2 vol. fol. cap. 8vo. 429 pages. Price 6s. sewed. Debrett. 1792.

PLUTARCH, in order to give the individual touches to biography, preserved many characteristic observations and pointed sayings; but *the picture of a life* thus made entirely up of scraps is a kind of mongrel production which scarcely deserves to rank above a jest book, with this proviso, that unless in the playfulness of hilarity or the fretfulness of disappointment, they come from the mouth of a king or an author, a Henry, or a Johnson. Yet smart retorts, carelessly dropped by these distinguished characters, might, like many wise and trivial colloquial remarks uttered by persons of less celebrity, have fallen to the ground had not awe-struck folly been gaping to receive whatever crudely fell, anxious to record them with all the plodding industry of dullness, without exerting any judgment to separate from the wheat the chaff.

## LITERARY INTELLIGENCE.

## HISTORY OF ACADEMIES.

## ART. I. IMPERIAL AND ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES, AT BRUSSELS.

Oct. 25. The prize for the historical question respecting the disputes of Margaret, countess of Flanders, with her sons [see our Rev. Vol. VIII. p. 465], was adjudged to Mr. Isfride Thys, canon regular of Tongerlo; a silver medal was bestowed on abbé Amand, sub-principal of the college of Ath: and honourable mention was made of a memoir in Dutch.

On the subject of salt-works [see as above] nothing satisfactory was sent.

The following new questions are proposed for 1792.

1. *Why are the different kinds of paper and paste-board at present fabricated in the Austrian Netherlands inferior to those of several foreign countries? and how may those manufactures be improved?*

2. *Of what districts in ancient Flanders was Baldwin, surnamed Iron-Arm, count? how many years was he so? and what degree of power did he enjoy?*

The papers must be sent before the end of July next.

The following are for 1793.

1. *What are the plants of the Austrian Netherlands?* They must be described according to the sexual system of Linné, as well as according to the species for the most part described by Miller.

2. *A dissertation on any subject of Belgic history.*

The papers on these must be sent before the 16th of June, 1793.

The prize for each of the questions is a gold medal of the weight of 25 duc. [12l. 10s.]

## ART. II. ROYAL COLLEGE OF FRANCE.

Nov. 14. The meeting was opened by Mr. de la Lande, who read a history of astronomy for 1791, and an eulogy of Mr. Lepaute d'Agelet, astronomer to the academy, who sailed round the world with Mr. de la Peyrouse: Mr. Levesque read a memoir on the insidious policy of Lewis XI: Mr. Gail, a translation of two idylls of Theocritus, with a discourse on pastoral poetry, particularly on that author, of whom he purposes soon to publish a translation: Mr. de Cournand, an essay on the dramatic art, and the perfection of which the revolution has rendered it susceptible: and abbé de l'Isle, several copious extracts from his fine poem on the imagination.

## ART. III. ROYAL ACADEMY OF SCIENCES, AT PARIS.

Nov. 12. At this meeting the abbé Rochon read a memoir on the manner of correcting the distances from the moon to the stars, observed at sea, for finding the longitude: Mr. Gentil, one on the cause of the overflowing of the Nile: Mr. Condorcet, an eulogy of Mr. Fougereux,



roux, the naturalist, nephew of Mr. Duhamel: Mr. Lavoisier, a memoir of considerable extent, made by him, in conjunction with Mr. Seguin, on the nature and products of the human perspiration; and Mr. Sabathier, one on the difference of conformation between the fœtus and adult.

ART. IV. ROYAL ACADEMY OF SCIENCES, BELLES-LETTRES, AND ARTS, AT ROUEN.

The following subject is proposed for the prize for this year: *To compare together the French revolution, and that of England.* The papers are to be legibly written in Latin, English, or French, and sent post-free, before the first of July next, to Mr. Haillet, perpetual secretary to the academy. The prize is 300l. [12l. 10s.]

ART. V. ROYAL ACADEMY OF SCIENCES AND BELLES-LETTRES, AT BERLIN.

Oct. 6. The prize of the physical class on the question relative to the primitive earths [see our Rev. Vol. VI. p. 232] was obtained by Mr. J. Fred. Widenmann, counsellor of the mines to the duke of Wirtemberg.

The new question of the mathematical class for 1794 is: *Experience showing, that projected bodies deviate from the perpendicular in which they were first directed, what are the causes of this deviation, and how can its quantities be calculated?*

At this meeting count Hertzberg read a discourse on the revolutions of states [see below p. 233], in which he showed, that they had not been so numerous in the world as was commonly believed, and were not so much to be feared as in despotic and aristocratic governments. [According to the count, that of Prussia is by no means despotic.] Count H. also showed the assembly a sextant, with a book containing tables of the altitude of the pole in the principal towns in Germany, by means of which the true solar time might be known every day, and clocks regulated accordingly. These were invented by Mr. Muller, a clergyman at Schwelm. Mr. director Achard read and made some experiments on the different gravities of common and fixed air. His excellency Mr. von Wollner read a dissertation on what is called *koppelwirthschaft* [we believe a species of pasturage in common], in use in Mecklenburg and Holstein; and at the same time announced, by order of the king, a prize of 100 duc. [22l. 10s.] for the best treatise showing whether this practice might be employed in the Prussian dominions with advantage, or not. Mr. Erman concluded the meeting with a continuation of his memoirs of Sophia-Charlotte of Prussia.

ART. VI. ROYAL ACADEMY OF SCIENCES, AT PRAGUE.

Sept. 25. After a discourse by count Lazanzky, in which he gave a brief history of the academy, Mr. Riegger read a memoir on the economy of Bohemia, count Sternberg made an experiment of his invention for the solution of the diamond in a preparation of air, which causes it to take fire and consume in a very short time: the experiment succeeded perfectly, to the astonishment of all present. Mr. Gruber exhibited a model of a new pump, put in motion by the compression of common air, occasioned by the vapour of water. Mr. Struadt showed a delineation of the solar eclipse of 1793, with his calculations.

calculations of it; and prof. Prochaska, the microscopic figures of several intestinal worms lately discovered. Mr. Dobrowsky read a treatise on the dependance of the Slavonian nation on the house of Austria; and prof. Gerstner, a sketch of his tables of the natural and artificial productions of the kingdom of Bohemia.

Two large medals were given to Mr. Preisler and Mr. Schmitt, for their works on natural history, which had obtained the approbation of the society.

ART. VII. ACADEMICAL AND PATRIOTIC SOCIETY OF VALENCE; DEPARTMENT OF THE DRÔME.

Aug. 26. Only one eulogy of Vaucanson being sent, and that inferior to the former, though it contained the materials of a good one, the prize is again renewed [see our Rev. Vols. II. p. 588, VI. 234, and IX. 106], and the term prolonged to the end of May, 1794.

At the same time the following subject, for a prize of 300 l. [12 l. 10 s.], was proposed. *To point out the best and least expensive method of discovering, collecting, and employing water, for the improvement of land, particularly in the department of the Drôme.* The papers to be sent before the first of June, 1792.

Before the meeting terminated, Mr. Chaix-Loche, the president, read an eulogy of the late Mr. Tardivon, abbé-général of St. Ruf, his predecessor, whom the academy considers as its founder; and afterwards some remarks on a problem proposed by Rousseau, in his *Emilius*: if we go back to the state of nature, were men born free or slaves, social or independant? Mr. C. thinks, that they were neither slaves nor independant, but social and free. Mr. Naillac then read a memoir on Italy in general, with some particular circumstances, little known, respecting the republic and city of Venice. From a manuscript collection of marine charts, drawn in 1436, and discovered within a few years in St. Mark's library, and a manuscript account of the voyages of Marin. Sanudo, a celebrated Venetian navigator, who lived at the end of the thirteenth century, and beginning of the fourteenth, Mr. N. is fully convinced, not only that the seas of Africa and the East Indies were known to the Venetians long before the voyages of the Portuguese, but even that the Antilles, Hudson's-bay, and Newfoundland, were discovered and frequented by their sailors above a century before the voyage of Columbus. Mr. Rostaing then read a proposal for cultivating rape or cole-seed, to supply the want of nut-oil, occasioned by the perishing of many nut-trees from the severe cold of 1788-9: and Mr. Sacy, a memoir on the arts of painting, sculpture, and architecture, considered relatively to the new constitution. In this, after showing, that the cultivation of the fine arts does not tend to destroy the government of a free people, Mr. S. proceeded to examine their influence and use.

THEOLOGY.

ART. VIII. Ulm. *Wahre und allein hinreichende Reformationart, &c.* The true and only sufficient Mode of Reforming the Catholic Priesthood in general, according to the original Idea of its divine Founder: by an active Friend of pure Truth, and the general Good. 8vo. 256 p. 1791.

Who could have supposed, that principles completely destructive of

the constitution of the catholic clergy would have been thus pressing urged by a Bavarian ex-jesuit (Mr. Benedict Stattler), who is held in great esteem by those of his order, by the catholic clergy in general, and by the court of Munich, which has lately appointed him a censor of the press? That a man, neither young nor inconsiderate, should thus declare war against all bishops, dignitaries, and monks, would be inconceivable, were he not assured of the protection of his sovereign, whose rights over the clergy and all ecclesiastical possessions, as lately exercised in France, he maintains in a manner that must shock most German episcopians. His leading idea is, that there should be but one class of priests, though of different ranks, who should be solely occupied in the cure of souls, and instruction of youth, and whose authority should be purely spiritual. Even the power of dispensing with obstacles to matrimony he ascribes solely to the state, as being of a temporal nature, with which the clergy have nothing to do. Protestants in general would be much better pleased with the scheme of Mr. S., did not his inculcating the celibacy of the clergy, and confining the instruction of youth to the priesthood, favour too much of the spirit of the order in which he was educated.

*Jen. Allg. Lit. Zeit.*

#### MEDICAL JURISPRUDENCE.

ART. IX. Paris. *L'Enfant qui naît au cinquième Mois de la Grossesse peut-il conserver la Vie? &c.* Can a Child born in the fifth Month of Pregnancy live? a medico-juridical Question in which are advanced some Laws of Nature tending to explain what life is: by Alph. le Roi. 4to. 19 p. 1790.

Mr. le R. is of opinion, that a child born at five months may live, though he is not able to bring any incontestible proof of it. This pamphlet was written on occasion of the inheritance of a child born in the beginning of the sixth month being disputed in a court of law.

*Jen. Allg. Lit. Zeit.*

#### MEDICINE.

ART. X. Paris. *La Médecine éclairée par les Sciences physiques, &c.* Medicine improved by the Science of Natural Philosophy, or a Journal of Discoveries relative to the different Branches of the Healing Art, compiled by Mr. Fourcroy. Vol. I. 8vo. 396 p. 1791.

In this publication Mr. F. promises the physician a collection of every thing new, that may occur in the daily progress of 1. natural philosophy, 2. mineralogy, 3. chemistry, 4. botany and vegetable physics, 5. zoology, 6. anatomy, both of man and animals, 7. physiology, 8. hygiene, 9. pathology, nosology, and semeiotics, 10. therapeutics and materia medica, 11. pharmacy, 12. the knowledge of epidemic and endemic diseases, and those which arise from the practice of the arts, 13. surgery, 14. forensic medicine, 15. the veterinary art, 16. the knowledge of medical errors and prejudices. In the execution of this extensive plan, he reckons on the assistance of the learned of Paris; the societies there, of many of which he is a member, and attends their meetings with diligence; and his own private correspondence, which he hopes to enlarge. The articles communicated to him will be pruned of all their superfluities, in order to com-  
prise



prise as much matter as possible in a small compass, and will be submitted to some medical gentlemen, who have promised him their assistance, for their approbation, previous to their being inserted in his journal. That our readers may form some little judgement of the work, we will briefly enumerate the contents of this volume.

On the reduction of earths into metals. [Of the particulars of this supposed reduction we have already given an ample account in our 8th and 9th vols.] An abstract of the principal phenomena dependent on caloric, by Mr. Seguin. An article relative to toads fixing on the heads of carp, by Mr. Dufay. On the culture and economical uses of the arum esculentum, by Mr. de Sa. Inoculation of a gangrenous disease of cattle in man by insects. It seems to follow from the account here given, that insects, particularly flies, after having remained for a time on the putrid and ulcerated parts of dead animals to deposit their eggs, can insinuate the putrid virus under the human skin by means of their trunks. Conjectures on the cause that occasions loss of sight to many new-born infants. Ideas on a new mean of investigating the nature of diseases. This new mean is chemistry. On a particular species of melancholy, that leads to suicide, by Mr. Pinel. These observations may be useful, particularly with regard to the physical education of children. On the electric property of the magnesio-calcareous borat, by abbé Haüy. On the composition of water. On the spontaneous alterations of the urine of a man in health, by Mr. Hallé. On fossil wood and coal, and the origin of the black iron of the isle of Elbe, by Mr. Vauquelin. On the disposition of the vessels of the uterus and placenta. Account of a person poisoned with vitriolic acid. On the different species of plants called ipecacuanha at Brasil, by Mr. d'Andrada. On the nature and treatment of retentions of urine, by Mr. Sabatier. On the action of different vegetables on tartarised antimony and muriated quicksilver, by Mr. Berthollet. On the crystallization of water, by Mr. Girsund. On the advantages of Mr. Clare's method of curing the venereal disease by rubbing calomel into the gums, by Mr. Pascal. On the mode in which certain animals pass the winter, by Mr. Fabricius. Mr. F. is of the opinion, that swallows conceal themselves under water. On earthen ware. On the isinglass furnished by different species of the gadus caught at Brasil. There are also in this volume some other articles of natural history,

*Journal Encyclopédique.*

ART. XI. Dr. Vachier has now completed his Treatise on Diseases [see our Rev. Vol. I. p. 597, and XI. p. 468]. It consists of fourteen volumes.

## C H E M I S T R Y.

ART. XII. Leipzig. *Einleitung zur allgemeinen Scheidekunst, &c.* An Introduction to Chemistry in general: by Christian Ehrenfried Weigel. Parts I. II. 8vo. 975 p. 1788-90.

In these two volumes, written with great modesty and not less ability, Mr. W. gives us an enumeration of the various works that have been published on the science, separately, or in the Transactions of different Academies, and of all their editions that have come to his knowledge, with a brief account and character of those he has seen; a

task that must have required immense and attentive reading. The whole of his work will consist of six volumes.

*Mr. Grunwald and Mr. Willemet. Journ. de Méd.*

#### NATURAL KNOWLEDGE.

ART. XIII. *Mémoire sur les Pierres composées, &c.* Memoir on compound Stones and Rocks; by the Commander Deodat de Dolomieu. *Journal de Physique.*

According to Mr. de D., none of the systems hitherto invented is sufficient to account for the formation of our secondary strata. As to the primitive ones, he supposes, that there once existed on our globe a fluid capable of holding all their component parts in solution. He hazards a conjecture, that this universal solvent might be some modification of light or fire in a state of combination, somewhat similar to the phlogiston of Stahl and the ancients, or rather to the *causticum*, or *acidum pingue*, of Mayer. This solvent being gradually lost, and leaving behind a fluid incapable of retaining the several earths, they precipitated in proportion to their insolubility. Thus our primitive strata were formed in horizontal layers, the position of which some violent catastrophe afterwards deranged. With respect to the strata formed since, he observes, there are three grand questions occur. Taking it for granted, from their form and situation, that they were deposited by a fluid, he asks: whence did the sea take the materials of which it formed them? By what means did it take them up? And how did it transport them from place to place, and deposit them? The first he thinks easily answered by the supposition, that the catastrophe abovementioned took place whilst the last deposit of the primitive sea, consisting chiefly of calcareous earth, was yet soft, and that the cause began to act before it was hardened. The sole cause he imagines capable of affording a solution to the second and third questions, is a violent agitation of the sea, produced by tides, rising to a height of perhaps 800 fathoms, and thus overflowing our continents. He leaves the astronomer to find a cause for such tides, which he supposes to have diminished gradually; only observing, that our tides must necessarily be much heightened if we were a little nearer the sun.

#### MINERALOGY.

ART. XIV. *Leipfic. Bergbaukunde.* The Art of Mining. Vol. II. 4to. 468 p. with plates, 1790.

In the present volume of this work [for the first see our Rev. Vol. VII. p. 351] are the following essays. 1. Account of the gold-mine at *la Gardette*, in Dauphiny; by Mr. Schreiber. It appears, that it will not answer working. 2. Chemical analysis of the cruciform crystal from St. Andreasberg, and a species of compact heavy spar from Rammelsberge; by Mr. Westrumb. In the first Mr. W. found 44 gr. of siliceous earth, 20 of barytes, 20 of aluminous earth, and 16 of water: the composition of the spar differed so much from the usual proportions, that he almost gives up the hope of establishing a system of mineralogy on chemical analysis. 3. Description of a machine used in the Saxon mines: by Mr. Stockicht. This consists of a double waggon-way: the loaded waggon going down one side draws up the empty one on the other, by means of a rope reeved through a block

a block at the top. 4. On the preparation of the ore at St. Anne's mine, at Kremnitz; by Mr. von Charpentier. The precautions taken at this place to prevent loss of the gold and silver are carried to the greatest lengths. 5. On the smelting of lead-ores in reverberatory furnaces, at Bleyberg in Carinthia; by couns. von Born. 6. On the use of coak, or charred coal, in smelting lead or copper-ores containing silver, at Weyer, in Wiedrunkel; by Mr. Kleinschmidt. Coak, if well made, appears far preferable to charred wood. 7. History of the process of amalgamation at Joachimsthal; by Mr. Rösler. In this paper all the obstacles that occurred are noticed, and the means by which they were surmounted. 8. Theory of amalgamation continued; by don d'Elhuyar. This will be continued in the next volume.

Of extracts there are: 1. the conclusion of bar. von Leibnitz's unsuccessful experiments on the machines of the mines of Hartz. 2. History of an hydraulic secret of the year 1565; by Mr. Voyt. This is on many accounts entertaining. 3. The bed of bricks at Marfal in Lothringia; by Mr. de Laumont.

Under the head of remarks are: 1. on the mines of Piedmont, Savoy, Westphalia, and Hesse. 2. Conclusion of Mr. Ladius's tour. 3. Account of the manner of making gun-flints at Avio in Wälschtirol. 4. On a salt formed naturally on the surface of a brick; by Mr. Gmelin. This was Glauber's salt. 5. On the use of iron slag in smelting sulphurated lead-ores; by Mr. Ilsemann. 6. On stones pretended to have fallen from the skies; by Mr. Stutz. Mr. S. supposes, that changes produced in stones by the electrical matter in storms have given birth to these notions.

Extracts of letters, 1—4. relate to the mineralogy and mines of Guanaxuato in South-America. 5. New occurrences relative to mines in England; by Mr. Hawkins. 6. Account of the process of amalgamation at Freyberg; by Mr. v. Charpentier. 7. On some vitrified walls on hills in the highlands of Scotland [see our Rev. Vol. VIII. p. 261]; by prof. Grofchke. 8. Chemical and mineralogical news from Helmstadt. 9. On the newly discovered metallic calces, and on stone-coal; by Mr. Haidinger. 10. Short account of a journey from Mexico to Somberete; by don d'Elhuyar. 11. Farther accounts of Guanaxuato. 12. On the process of amalgamation at Joachimsthal; by Mr. Mähling.

*Jen. Allg. Lit. Zeit.*

ART. xv. Florence. *Dell' Antracite, o Carbone di cava, &c.* On Anthrax, or Pit-coal, commonly called fossile Coal, compiled by Order of Government. 8vo. 358 p. 12 plates. 1790.

Amongst the benevolent views of Leopold II, that of encouraging the working of coal-mines was one. This treatise, composed in consequence of it, contains all the information that can be desired on the subject.

*Mr. de Vozelle. Journ. des Savans.*

ART. xvi. Dresden. *Orographie des Nordwestlichen Mittelgebirges, &c.* Orography of the Northwest Middlemountain in Bohemia. a Fragment in Answer to the Question, is Basaltes a volcanic Product, or not? by Fr. Amb. Reufs, M. and Ph. D. &c. 8vo. 180 p. price 12 g. [1s. 9d.] 1790.

We have met with few mineralogical tracts, that have given us so much



much satisfaction as this. From his observation on the mountain here described, Dr. R. infers the negative of the question announced in the title.

*Jen. Allg. Lit. Zeit.*

#### AGRICULTURE.

ART. XVII. Dijon. *Mémoire sur l'Objet le plus important de l'Agriculture, &c.* An Essay on the most important Subject of Agriculture: by Mr. J. Calignon, Farmer at Arc-sur-Tille. 8vo. 24 p. 1791.

The grand secret of Mr. C. consists in sowing thin, and liming his seed. The advantages of this practice are a more abundant crop, less exposed to injury from frost, insects, or weeds, and secured against smut or mildew. His assertions are founded on long practice, and repeated experiments; and he engages to forfeit the value of a crop, if the smut make its appearance among it, when the seed is properly limed in his manner, which is as follows. "Into a cask, with the head knocked out, and half filled with water, I put eight or ten pounds of quicklime. Whilst this is slacking, I set on the fire a large boiler half full of water, in which I dissolve a pound of green vitriol and half a pound of alum. Having taken the boiler from the fire, I put into it five or six pounds of fresh wood-ashes. These I put in by a handful only at a time, and have some cold water at hand, to stop the effervescence, if the liquor should be like to run over. When the effervescence is ended, I pour the mixture on the slacked lime: having stirred the liquor well, I put in by degrees, stirring it all the time with a stick, six measures of corn (weighing 45 pounds each) previously well sifted. The cask should not be quite full, and the liquor should be four or five inches above the wheat. If any faulty grains swim on the surface, they must be taken off. In this liquor the wheat is to be left four and twenty hours, that it may be thoroughly penetrated with the water, and disposed to a quick and vigorous germination; during which time it is to be stirred twice or thrice. I then draw off the water, which runs almost clear out of a peg-hole in the bottom of the cask, and spread the wheat on the floor, stirring it occasionally, till it is dry enough to be sown easily, which it generally is in twelve or fifteen hours. From being swelled with the water, and from the lime mixed with them, the six measures of wheat will now fill nine. These are sufficient to sow 1080 perches of land, each perch being nine feet and half [a little more than 10 feet English]. If any accident should prevent this seed from being sown immediately, it may be kept some days, taking care to spread it out, and stir it several times a day. I have sown some that had been kept upwards of ten days, and had pushed out germs of two or three lines long, yet produced me a very fine crop."

*L'Esprit des Journaux.*

ART. XVIII. Altona and Leipzig. *Anmerkungen über den Kattunbau, &c.* Remarks on the Cultivation of Cotton, for the Use of the Danish West-India Colonies: by Jul. Ph. Benj. von Rohr: with a Preface by Dr. Ph. Gab. Hensler. Vol. I. 8vo. 144 p. price 8 g. [1s. 2d.] 1791.

The cotton planter may no doubt find benefit from this work of Mr. von R., which appears to be the fruit of much experience, and careful observation; though from the faultiness of the style some passages in it are scarcely intelligible.

*Jen. Allg. Lit. Zeit.*

ART.

## POLITICAL OECONOMY.

ART. XIX. Paris. *Traité complet sur les Abeilles, &c.* Complete Treatise on Bees, &c. by Abbé Della Rocca. Vol. II. 8vo. 500 p. with plates. [See our Rev. Vol. IX. p. 236.]

In this volume ab. R. gives us his observations on the generation of bees. According to him, the queen, fecundated in the month of June, is in a state of laying eggs in July and August, and even in the May of the following year: both the queens and working bees are females: both must couple with the drones, which are males, to be capable of producing young: the former always produce females, the latter always males. The hives he recommends are of earthen ware, cylindrical, and about three feet long and one in diameter, and open at each end, to which a cover is fitted. For this cover tin is the best material. The hives are to be laid horizontally; and round each cover are to be made seven or eight small openings for the passage of the bees. At the beginning of winter these openings are to be stopped up with earth, leaving only a small hole for the passage of the air on the lower side of that end where the bees are with their provisions, and a few small holes at the other end, none of them large enough to afford passage to a bee. Thus they are to be shut up during the winter.

Mr. de la Lande. *Journ. des Sçavans.*

ART. XX. Aix. *Mémoire sur la Maniere de resserrer le Lit des Torrents & des Rivières, &c.* Essay on the Manner of contracting the Beds of Torrents and Rivers: by Mr. Beraud, Prof. of Mathematics and experimental Philosophy, &c. Printed by Order of the Administration of the Department of the Mouths of the Rhone. 8vo. 116 p. with plates. 1791.

Never perhaps did the celebrated author attempt any thing of more utility than the present work. The means here pointed out are attended with little expence, and appear from experience to be effectual in gaining and securing land from the ravages of the water. For the particulars we must refer to the work itself, but it may not be useless to observe, that the principal part of the scheme consists in planting several rows of aquatic trees, parallel to the current, at about two yards distance, and in two or three years bending them down towards the water, first cutting them half through, about two or three feet from the ground. The plantations are to be repeated annually, that there may be a succession of trees to lay down every year, till, by means of the earth and gravel deposited amongst their branches by the water, a sufficient bank is formed.

*L'Esprit des Journaux.*

ART. XXI. Berlin. *Mémoire sur les Révolutions des Etats, &c.* Essay on the Revolutions of States, external, internal, and religious, read at the public Meeting of the Academy of Sciences of Berlin, Oct. 6, 1791, to celebrate the Birth-day of Frederic William II, King of Prussia, and the fifth Year of his Reign: by Count Hertzberg. 8vo.

With respect to the utility of standing armies, and the freedom of the Prussian government, some of his readers will probably differ in opinion from the count; yet, whilst they consider him by no means

exempt

exempt from error and prejudice, they cannot fail to allow him judgement and talents.

*Journal Encyclopédique.*

#### PHILOSOPHY.

ART. XXII. Copenhagen. *Naturen betragtet efter Bonnets Maade, &c.* Nature considered after the Manner of Bonnet: by Tyge Rothe. Vol. I. small 8vo. 400 p. 1791.

The worthy author, to whose philosophical mind and eminent talents we are already indebted for several excellent works, has by this added not a little to his merits. From the contemplation of nature, both as a whole and in its parts, he endeavours to inspire a lively conviction of the existence of a deity, good, wise, and powerful, whose operations tend ultimately to the universal happiness of his creatures. The introduction contains remarks on the importance of the study of natural philosophy to man's improvement, and the promotion of a rational belief in God; to which is added a short account of the present state of that science in Denmark.

*Jen. Allg. Lit. Zeit.*

#### MORAL PHILOSOPHY.

ART. XXIII. Berlin. *J. G. C. Kiesewetter über den Ersten Grundsatz der Moralphilosophie, &c.* J. G. C. Kiesewetter on the First Principles of Moral Philosophy. Vol. I. containing an Examination of former Systems of Morals; with an Essay on Free Will, by Prof. Jakob. The 2d Edition revised throughout. 8vo. 179 p. 1790. Vol. II. containing an Exposition and Examination of Kant's Moral Principle. 238 p. 1791. price 1 r. 12 g. [5s. 3d.]

Mr. K.'s tract, published in 1788, has undergone so complete a revision, that it may now be deemed a new work. (It then occupied 112 pages only.) In its present state it possesses a considerable degree of utility, and may contribute not a little to the elucidation and propagation of pure morality.

*Jen. Allg. Lit. Zeit.*

#### ORIENTAL LITERATURE.

ART. XXIV. Palermo. *Rerum Arabicarum quæ ad Historiam Siculam spectant, &c.* A Collection of Arabic Works relative to the History of Sicily: published by Rosario Gregorio. Fol. 262 p. large paper.

This grand collection of Arabic writers, undertaken by order of the king of Naples, ought to be considered as one of the noblest works of the present age. If similar researches continue to be made, particularly in Africa, yet not neglecting Asia, we doubt not but a number of works will be found, relative to the history of all the Mediterranean islands, of Spain, and of the incursions of the Arabs on the coasts of France and Italy, as well as to that of Sicily. Mr. G. has added an explanation of many Arabic inscriptions found in Sicily, and remarks on the different manners of computing time employed by the Arabs.

*Journal des Sçavans.*

ART. XXV. Nuremberg. *Inscriptio Arabica, Litteris Kuficis Auro textili picta, in infimâ Fimbriâ Pallii imperialis, &c.* An Arabic Inscription, in Cufic Letters, wrought in Gold on the lower Border of the Imperial Cloak, which was made at Palermo in the Year 1133, and



and is kept amongst the Regalia of the Emperor of Germany at Nuremberg, delineated and explained: by Christ. Theoph. von Murr. 4to. 28 p. with sixteen wooden cuts, and two copper-plates. 1790.

Besides the inscription mentioned in the title page, M. von M. gives us some others of a similar kind, found in Sicily, with explanations. It is somewhat remarkable, that Arabic inscriptions were wrought on the robes in which Christian princes of that island have been buried, subsequent to the expulsion of the Arabs.

Mr. de Guignes. *Journ. de Sçavans.*

ART. XXVI. *Copenhagen.* The second volume of Abulfeda's Moslem Annals [see our Rev. Vol. II. p. 102.] was published in the course of 1790. It consists of 790 p.; and though the Arabic text is not quite faultless, it is printed still more carefully than that of the first volume.

*Jen. Allg. Lit. Zeit.*

#### ANTIQUITIES.

ART. XXVII. *Turin.* *Della celebratissima Tavola Alimentaria di Trajano, &c.* On the celebrated Alimentary Table of Trajan, discovered in the Territory of Placentia in the Year 1747: by Secondo Gius. Pittarelli, read and approved by the Royal Academy, &c. 4to. 332 p. with 2 plates. 1790.

This is one of the most learned works on the subject of antiquities, that we have seen of late from Italy. On the table itself are pointed out with great precision various lands and houses, consigned to certain persons, on condition that they should pay annually a sum of money for the support of 245 boys and 34 girls, of the city of Velleia, all legitimate, besides one boy and one girl illegitimate. From the notes of Mr. P., which are chiefly geographical, we are led to form great expectations of his *full and accurate map of ancient Italy*, on which he informs us he is engaged.

*Jen. Allg. Lit. Zeit.*

#### HISTORY.

ART. XXVIII. The Rev. Dr. Gregory, F. A. S. domestic Chaplain to the Lord Bishop of Landaff, and Author of *Essays Historical and Moral, &c.* has issued Proposals for publishing by Subscription a History of Great Britain, from the Revolution to the present Time. The Work will consist of Four Volumes Quarto, printed in an elegant Manner, on fine Vellum Paper, and ornamented with Historical Engravings (in which the Portraits of remarkable Personages will be preserved), designed and executed by the most eminent Artists. Each Volume will be published separately, at the Price of 1l. 11s. 6d. to be paid on Delivery. The Price will be necessarily raised to Non-Subscribers. The First Volume will be prepared for the Press with all possible Expedition.

The Names of Subscribers will be received by J. Johnson, St. Paul's Church-yard; J. Sewell, Cornhill; J. Debrett, Piccadilly; T. Hookham, New Bond-street; and C. and G. Kearsley, Fleet-street.

'Whatever prejudices,' observes the doctor, 'may be entertained concerning the virtues, the science, or the manners of antiquity, it is a truth, which will scarcely be disputed, that the importance of history is always increased in proportion as it approaches our own times. The circum-

circumstances, which immediately interest and agitate the world, are most closely connected with those which have just preceded; and truth, which is so estimable in every view, and on every occasion, is doubly estimable upon this, as both the politics and sentiments of a people are materially influenced by a just conception of public events.

\* There is one advantage, which all are ready to allow the writer, who investigates and records recent facts, and that is, actual observation. Indeed, however unexceptionable the sources of information, it is scarcely possible to delineate with accuracy the manners, the characters, the minuter features, of distant times. Ignorance of these circumstances must frequently mislead in developing the motives of transactions, and must always render the portrait in some instances incorrect or defective.

\* Another obvious advantage possessed by the historian of his own times is, that as his observation is more accurate, so his mind will be more interested in the events which he records. To have known the principal actors in those great scenes; to have been personally engaged in some of the transactions, and a spectator of them all, must naturally excite and invigorate the human faculties. To write on such subjects is to live over a part of life, and to renew our acquaintance with the most pleasurable ideas of our early years.

\* The most judicious of the ancient critics, therefore, would scarcely dignify with the name of history those collections which reported only the hearsay narratives of former periods, and distant nations: and such of our own countrymen as are desirous to catch the spirit, to remark the manners, and to feel the sentiments of their ancestors, will resort to the original compositions of a Bacon, a Clarendon, a Ludlow, or a Burnet, in preference to the compilations of Smollet or of Hume.

\* To Englishmen the revolution, and the events which have since occurred, are on many accounts of superior importance to every other part of our domestic history. The revolution was one of those extraordinary periods which immediately succeed the birth or regeneration of science; when the human powers are rendered most active, and when mankind awake from animal to intellectual life. Before that important crisis we could scarcely be said to possess a constitution; we were actors of little consequence or dignity on the grand theatre of continental politics. It was then that our commerce began to assume its present forms; the system of funding was invented; and the foundation was laid of all those arrangements, which have brought the politics of Europe to their present critical state. In a word, the conduct of courts, the policy of ministers, the objects of negotiations, the deliberations of senates, have assumed a different bias from that which they formerly held; and this period forms a new æra essentially distinguished from all which have preceded, and the only æra worthy to be considered as something beyond a mere object of curiosity to the present inhabitants of Europe.

\* These and similar considerations have induced me to confine my attention to a short period of our history. To perform any task with fidelity and success, the mind must not expatiate in too extensive a range; and it is a considerable undertaking to give with perspicuity the history of a single century.

‘It has been said, indeed, that of many political transactions the true motives can seldom be discovered till after the lapse of years; but this observation certainly applies more forcibly to former ages than to the present. The public eye has been more intently and assiduously directed to the motions of politicians than in former periods; men are become better judges, and possess more copiously the means of judging; the interests are more variable, and the proceedings of courts more exposed, than they formerly were.

‘Another objection which has been urged against the histories of recent times is, that it is not easy for their authors to be impartial. This defect, however, even where it confessedly exists, is commonly compensated by some other advantages; and if we look for impartiality in those writers whose attention has been employed upon more distant ages, are we in less danger of disappointment? What late historian has related with unimpeachable candour the history of the Stuarts? What violence and passion has distinguished the modern partizans of the unfortunate Mary, as well as the generality of her opponents! As I wish to obtrude myself as little as possible on the patience of the reader, I shall only say, that I come to this undertaking with at least no motive for undue partiality. The man, who devotes his pen to the ignominious and selfish views of any party, must be wanting either in honesty or judgment; and that man must be not less deficient in philosophy and candour, who will not discriminate what is good and praise worthy in the proceedings of all parties, and much more if he neglect to do justice to the virtues or merits of individuals.

‘In the acquisition of materials no pains shall be spared, and no expence shall be withheld in procuring every assistance, literary or otherwise, which may serve to render this work as deserving as possible of the patronage of the public.

‘As I cannot limit myself in the acquisition of information; and as the time in which I may be able to satisfy myself in this respect must be uncertain, I will not directly fix any period for publication. On this account I have declined the usual mode of subscription, by insisting on a deposit; and only wish the names of such as favour the work, that I may be able to form some judgment of the support which I am likely to receive, and to adjust the arrangements of publication.

‘It is almost unnecessary to add, that every communication and information relative to the subject of this history will be most thankfully received and acknowledged by the public’s most faithful servant,  
Bedford-Row, Feb. 1, 1792. G. G.’

## HISTORY OF PHILOSOPHY, ARTS, SCIENCES, &amp;c.

ART. XXIX. *Observations sur la Physique, &c.*

Mr. Delam  therie’s retrospective view of the progress of the sciences in 1791, in his preliminary discourse to Rozier’s Journal, takes them in the following order.

*Astronomy* has this year afforded no singular phenomena, or striking discoveries, though it has facts deserving a place in its history. Mr. de Lambre has terminated his grand labour on the satellites of Jupiter. His tables will make their appearance with the third edition of Mr. de la Lande’s astronomy, which, having undergone a thorough revision, will soon be published. At the observatory of the military school, Mr. de la Lande, and his nephew Mr. le Fran  ois, have already deter-



determined the places of ten thousand stars in the northern hemisphere. Mad. le François has completed her horary tables for finding the longitude at sea, by the altitude of the sun or a star, at any time and place. They were sent to the press in December last, pursuant to a decree of the National Assembly, by whom they were deemed of public importance. On the 19th of October, the long expected conjunction of Venus was observed. The astronomers who accompanied Mr. de la Peyrouse have made many astronomical and geographical observations, on the western coast of North America, and the eastern coasts of Asia and New Holland: these the National Assembly has directed to be printed. The elector Palatine has enlarged his observatory: at Palermo Mr. Piazzi has set up his grand five foot circle by Ramsden, the finest astronomical instrument ever made: the astronomers of Milan have continued as far as Genoa their trigonometrical operations for the measure of a degree, and for a map of Lombardy: Mr. Tranchot has made a very accurate map of Corsica, and has measured an arc of the meridian of  $1^{\circ} 37' 20''$ , from point Tolare to Bonifacio; he has also united this island to Tuscany by grand triangles: but one of the most interesting undertakings in this science is the measure of an arc of the meridian from Dunkirk to Barcelona, decreed by the National Assembly, from which a standard is to be taken for an uniformity of weights and measures. Miss Herschel has discovered a very small comet, which has since been seen at Paris by Mr. Mechain.

*Zoology.* Dr. Girardi has published a work on the origin of the intercostal nerve. He adopts the opinion of Petit, who thought, that this nerve did not arise from the brain, but ascend to it. Hence he maintains, that the seat of the mind may be in the spinal marrow, and in all the ganglions which contribute to it, as well as in the brain. The same opinion is embraced by ab. Fontana, who is preparing a large work on irritability, and sensibility, and imagines he is able to establish some new principles relative to organic matter. Mr. Camper has published a dissertation by his father on the real differences of feature in men of different countries and different ages. Dr. Odier has published tables of mortality for Geneva, from 1560 to 1760, which shew, that the probability of life was greater amongst old people formerly than at present; amongst children, and young people, less. Dr. Simmons and Mr. Jacquin have each observed a considerable quantity of saccharine matter in the urine of a person labouring under diabetes. Mr. Pinel continues his researches into the mechanism of the animal economy, in man and quadrupeds. Mr. d'Aubenton has observed regular crystallizations under the first strata of oriental bezoar stones. The Parisian Society of Naturalists has enriched the science of *entomology* with a great number of unknown insects; and at London the Linnean Society is equally ardent in the pursuit of natural history. Mr. Sparman and Mr. Latham deserve to be mentioned for their publications in *Ornithology*, and Mr. Martyn for his plates of shells and insects. Mr. Gustoff Paykul has undertaken to ascertain the several species of the genus *carabus*, that are natural to Sweden; Mr. Olivier continues his grand work on the *coleoptera*; and Mr. Gigot d'Orcy, his on the butterflies of Europe.

In *botany* the names of Hoffman, Smith, l'Heritier, la Billardiere, Banks, Willemet, Gaesner, Cyrillo, Cavanilles, Laureiro, de la Marck, Desfon-

Desfontaines, Gmelin, and Coullomb, deserve mention for their respective labours.

Aided by chemistry, the science of *mineralogy* has made a rapid progress. Of most known mineral substances we shall soon have analyses; though many of these, it is true, have not the degree of precision that might be wished. [For the particular occurrences in this science, we must refer to the different parts of our Literary Intelligence.]

Whilst the mineralogist has been analysing the various substances of our earth, the *geologist* has not been idle in endeavouring to explain their formation. The principal theories advanced are Mr. de Luc's, [which we have given pretty fully]: Mr. Patrin's, who supposes, that the greater part of our mountains have been raised up by some cause or other: Mr. de Dolomieu's, who assumes tides of excessive height: and mine, that the waters covered the highest mountains; that they had a movement from the equator to the poles, and from the poles to the equator; and that there are caverns within the globe, into which a part of these waters has sunk.

In *natural philosophy* many advancements have been made. We shall only mention a new circumstance observed respecting the theory of motion by Mr. Charles. Mr. C. has constructed a billiard table of polished marble, about nine feet in length. On this he has found, that the ball when it strikes against one side flies off, apparently at least, in a right line, but on striking a second side it rebounds in a peculiar curve.

The science of *chemistry*, too, has been pursued by its numerous votaries with indefatigable ardour; yet the grand points in dispute are not determined; though we may hope what has been done will contribute to advance that desirable object. Mr. Keir has formed a new compound acid, from the vitriolic acid and nitre, which, having the property of readily dissolving silver, without acting on copper, will be of no small use in the arts. Mr. Bayen has obtained nitrous acid in distilling manganese of Lorraine; and Mr. Van Mons has procured it by means of litharge. Inflammable air appears to be requisite to its composition, as well as pure and dephlogisticated airs; and this is confirmed by Dr. Priestley's experiments. Of the defects of the new nomenclature even they who framed it begin to be sensible.

The *arts* highly deserve the attention of every nation, and the present advanced state of chemistry and natural philosophy cannot fail to have improved them. Yet in France many are neglected, that might be carried on in perfection, and with advantage, and its inhabitants procure from foreign nations, manufactures of which their country produces all the materials.

Of all the arts *agriculture* has the strongest claim to the notice of men in a state of society, as on account of their great multiplication the ordinary produce of nature is insufficient to supply their wants. Who can reflect without alarm, that one or two deficient crops in several parts of Europe at the same time, would occasion a dreadful famine? It would be prudent in her to dispense with several articles she derives from abroad, or to cultivate them at home: for her distant commerce is continually draining her of her citizens, and serves as a pretext to the most unjust and bloody wars. Another more powerful consideration is, that every thing announces she cannot long retain her

her colonies. "Already has England lost the greater part of North America, and she must expect soon to lose the remainder. Her power in India will either be destroyed by Tippoo and the Mahrattas; or, if she destroy Tippoo, that colony will soon render itself independent."

## BIOGRAPHY.

ART. XXX. Paris. *Vie du Capitaine Thurot, &c.* Life of Captain Thurot: by M \* \* \*.

The name of Thurot is well known; but perhaps the circumstance that led him to embrace a profession in which he rendered himself so famous is not. The son of a post-master in Burgundy, who left his widow in great distress, he had been some time apprentice to a surgeon, when, to supply his mother's wants, he was tempted to steal some plate from one of his aunts. Ashamed of what he had done, he set off for Calais, with one clean shirt and twenty shillings in his pocket, and engaged as surgeon of a privateer. Being taken prisoner, he made his escape by night from Dover in an open boat; when, at the persuasion of marshal Belle-Isle, whom this bold act made his friend, he betook himself to the study of seamanship, in which he was afterwards so highly distinguished.

This book is published for the benefit of his daughter, whom he left in indigence, but to whom the national assembly has granted a pension of 2000l. [83l. 6s. 8d.] *Mercur de France.*

## POETRY.

ART. XXXI. Copenhagen. *Ungdomsarbeider af Jens Baggesen.* The Youthful Attempts of J. Baggesen. 2 vols. small 8vo. 480 p. 1791.

Under this modest title prof. B. presents us with a collection of poems that possess considerable merit. *Jen. Allg. Lit. Zeit.*

ART. XXXII. *Almuens Sanger, &c.* Popular Poems: by Claus Frimann. 8vo. 238 p. 1790.

This collection of fables, songs, &c., written in a familiar style, is well calculated to improve the minds and morals of people of the lower class. *Jen. Allg. Lit. Zeit.*

## DRAMA.

ART. XXXIII. Paris. *Tbéatre de la Rue de Louvois*, Oct. 20. Zelia, a comic opera in three acts, by Mr. Dubuiffon, the music by Mr. Deshayes, was performed with very great success. This piece, which is of the serious kind, is taken from *Stella*, or *the Husband with Two Wives*, a German play by Goethe, author of the Sorrows of Werter. *L'Esprit des Journaux.*

## EDUCATION.

ART. XXXIV. Zurich. To compete for the prize announced in our Rev. Vol. IX. p. 479. five plays were sent. One entitled *William Tell*, being decidedly superior to the rest, and better calculated for the purpose intended, the 12 duc. were awarded to its author *Levin am Bùhl*. The play is since published. *Jen. Allg. Lit. Zeit.*